Ο ΟΡΘΟΔΟΞΟΣ ΠΑΡΑΤΗΡΗΤΗΣ

Mr. Con. Skodros
999 South 15th East
Salt Lake 5, Utah.
4/56

THE ORTHODOX OBSERVER

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PALM SUNDAY

Today hath the grace of the Holy Spirit brought us together; and we all lift thy Cross as we say, Blessed is he that cometh in the Name of the Lord. Hosanna in the highest.

The Word of God the Father, the Son who is co-eternal with Him, whose throne is heaven and whose footstool is the earth, hath today humbled himself, coming to Bethany on a dumb ass. Wherefore, the Hebrew lads praised him, carrying in their hands branches, and crying, Blessed is he that cometh, King of Israel.

Idiomelon — Orthodox Prayer Book

ΠΡΟΝΟΙΑ ΤΗΣ ΕΛΛΗΝΙΚΗΣ ΑΡΧΙΕΠΙΣΚΟΠΗΣ ΑΜΕΡΙΚΗΣ

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ΚΑΜΕΤΕ ΤΟ ΟΝΕΙΡΟΝ ΣΑΣ ΠΡΑΓΜΑΤΙΚΟΤΗΤΑ

ΕΠΙΣΚΕΦΘΗΤΕ ΤΗΝ

ΕΛΛΑΔΑ

ΜΕ ΤΟ T. S. S.

ΟΛΥΜΠΙΑ

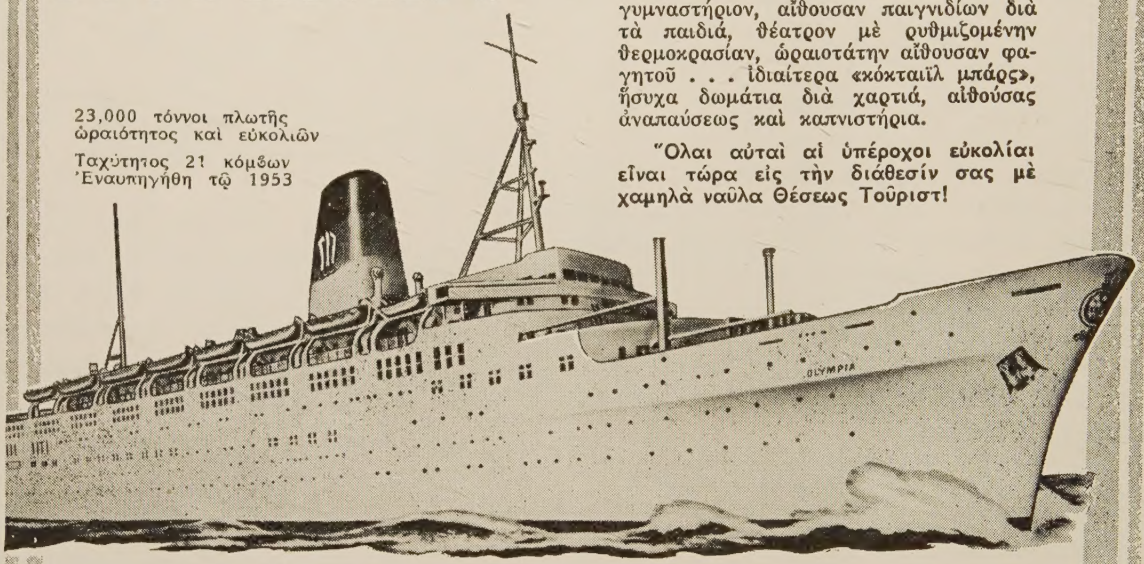
Τὸ ἀπαράμιλλον καὶ ταχύτατον πλοῖον εἰς τὴν γραμμὴν Πειραιῶς. . . . Τὸ πλοῖον «ΟΛΥΜΠΙΑ» εἶναι τὸ πρῶτον μέγα ὑπερωκεάνειον ποὺ ἐσχεδιάσθη ὑπὸ Ἑλλήνων δι' Ἕλληνας, ἀληθὲς ἀριστούργημα ναυπηγικῆς τέχνης.

Ἀπολαύσατε τὰς 24 ὡραιότατα διακεκοσμημένας αἰθούσας, 16 τῶν ὁποίων ἔχουν διατεθῆ διὰ τοὺς ἐπιβάτας Θέσεως Τοῦριστ . . . μὲ δεξαμενὰς κολυμβήματος, γυμναστήριον, αἴθουσαν παιγνιδίων διὰ τὰ παιδιά, θέατρον μὲ ρυθμιζομένην θερμοκρασίαν, ὡραιοτάτην αἴθουσαν φαγητοῦ . . . ἰδιαίτερα «κόκταιϊλ μπάρς», ἥσυχα δωμάτια διὰ χαρτιά, αἰθούσας ἀναπαύσεως καὶ καπνιστήρια.

Ὅλαι αὐταὶ αἱ ὑπέροχοι εὐκολίαι εἶναι τώρα εἰς τὴν διάθεσίν σας μὲ χαμηλὰ ναῦλα Θέσεως Τοῦριστ!

23,000 τόννοι πλωτῆς ὡραιότητος καὶ εὐκολιῶν

Ταχύτητος 21 κόμβων Ἐναυπηγήθη τῷ 1953



ΕΚ ΝΕΑΣ ΥΟΡΚΗΣ ΔΙΑ ΠΕΙΡΑΙΑ ΤΑΚΤΙΚΑΙ ΑΝΑΧΩΡΗΣΕΙΣ

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«ΟΛΥΜΠΙΑ» ..... Ἰουνίου 30

Σχεδὸν αἱ μισὲς καμπίνες θέσεως τοῦριστ ἔχουν μόνον δύο κλίνας, μὲ ἰδιαίτερο shower καὶ toilet. Ὅλαι αἱ ἄλλαι ἔχουν ζεστὸ καὶ κρύο νερό, ἱματιοφυλάκια καὶ πλεῖστας ἄλλας εὐκολίας.

Τὸ «ΟΛΥΜΠΙΑ» εἶναι πλοῖον ἰδικόν σας... Ἑλληνικὸν εἰς ἀτμόσφαιραν καὶ ὑπηρεσίαν, μὲ θαυμασίαν Ἑλληνικὴν μαγειρικὴν καὶ κρασιά... Τίθεται εἰς τὴν διάθεσίν σας εἰς ἀναγνώρισιν τῆς μακρᾶς ὑποστηρίξεώς σας, διὰ τὴν ὁποίαν εἴμεθα ὑπερήφανοι.

Γράψατε νὰ σᾶς στείλωμεν τὸ εἰκονογραφημένον φυλλάδιον τοῦ πλοίου . . . καὶ ἔπειτα ταξειδεύσατε εἰς τὴν Ἑλλάδα τὴν προσεχῆ ἄνοιξιν μὲ τὴν ναυαρχίδα τῆς GREEK LINE.

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ΕΠΙΣΤΟΛΑΙ ΠΡΟΣ ΤΟΝ "ΟΡΘΟΔΟΞΟΝ ΠΑΡΑΤΗΡΗΤΗΝ"

Ἡ Παρατηρητὴς φιλοξενεῖ εἰς τὴν στήλην αὐτὴν τὰς γνώμας καὶ ἀπόψεις τῶν ἀναγνωστῶν του ἐπὶ τῆς δημοσιευομένης ὕλης ἢ ἐπὶ τῶν προβλημάτων, τὰ ὁποῖα πρέπει νὰ τύχουν τῆς προσοχῆς του. Ἡ δημιουργικὴ κριτικὴ εἶναι ἰδιαιτέρως ἐπιθυμητὴ καὶ εἴμεθα βέβαιοι ὅτι θὰ βοηθήσῃ τὸ Περιοδικὸν νὰ ἀποβῇ τὸ καλύτερον μέσον ἐπικοινωνίας τῆς Ἱερᾶς Ἀρχιεπισκοπῆς μετὰ τοῦ ἀνὰ τὴν μεγάλην ταύτην χώραν Ὀρθοδόξου Πληρώματος.

March 15, 1956

Sir:

My attention has been called to C. L. Sulzberger's article in *The New York Times* of February 1, "Church and State in the Soviet Union." (A reprint of this article appeared in the February issue of *The Orthodox Observer*—Editor) Mr. Sulzberger has put it correctly in saying that "communism, as a totalitarian and materialistic philosophy, cannot tolerate competition for men's minds by a spiritual force." In the face of this, the continued toleration of religion by the present regime in Russia is one of the "mysteries" noted by Mr. Churchill. Mr. Sulzberger is also correct in stating that "there has been no real letup in the U.S.S.R.'s anti-religious bias." A recent article in the "Teachers Gazette" (October 29, 1955) states that "religious frames of mind . . . unfortunately are still observed among children and youth," and insists that "struggle against these ideas is the most important item of communist education in the schools." While I cannot speak regarding the situation of Islam and Judaism, the following data about the Christian churches in the U.S.S.R. are here presented in comment on Mr. Sulzberger's article.

As a reader of the Soviet press, I gather that the over-all picture is far from gloomy. It would appear that the number of churches functioning in the U.S.S.R. is increasing. A growing number of old churches are being reopened. The Danish Church delegation visiting Russia last autumn reported the over-all number of old churches now open at "22,000 to 23,000." This is more than four times the number open in 1941. There are frequent reports in the "Journal of Moscow Patriarchate" of new churches dedicated. The same Danish delegation is reported in "Russian Thought" (Paris, February 9, 1956) as quoting "the Supervisor of the Orthodox Hierarchy," Karpov, as follows: "Karpov stated that two new churches have been built in Magnitogorsk." The united Protestant group in the U.S.S.R., containing Baptists, Evangelicals, and Pentecostals, reports 5,400 churches with 520,000 adult baptized members. They also frequently report the opening of new chapels.

As regards Christian theological education, the following facts are significant. The Orthodox Church in the U.S.S.R. operates seven seminaries and two academies, the latter being schools of academic grade. Metropolitan Pitirim of Minsk told the London press last summer that the total of students in these schools is 2,200 and that four hundred men graduate each year, all graduates taking ordination. He also stated that for every free place in the Minsk Seminary there were six to ten applicants. A new five-story building being constructed for the Seminary in Minsk will enable that school to accept 240 students, double the present number. The "Voice of Orthodoxy" (Berlin, 1953, Nos. 8-12) carried an article by Professor Parissky of the Leningrad Theological Academy, stating that in that school at the end of the academic year there were 396 students. This would give an average of just under fifty in each of the eight classes in this one center.

Exact statistics are unavailable on the number of people "above all among the younger generation . . . who have an interest in spiritual matters or believe in God," but church leaders, Orthodox and Baptists, with whom I had ten days' personal contact in London last summer, confirmed impressions gained from the Soviet press, that there is a steady influx into the churches of young people in their 30's who have previously known only the religion of Marxism. A recent article ("The Communist," No. 18, 1955) by F. Oleschuk, President of the All Union Society for the Dissemination of Scientific and Political Knowledge, successor organization to the Union of Militant Godless, demands more and better anti-religious literature, "solid studies . . . for the Soviet intelligentsia." This would seem to indicate that belief in God has not entirely died out among Russian young people.

DONALD A. LOWRIE
National Council of the Y.M.C.A., International Committee of the National Councils of the United States and Canada

P.S. The latest number of the Journal of the Moscow Patriarchy (January 1956) reports the rededication of seven war-damaged churches in South West Russia.

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EDITOR:
EMM. HATZIEMMANUEL

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ΕΣΤΑΥΡΩΣΑΝ ΑΥΤΟΝ

Ὑπὸ τοῦ Σεβ. Ἀρχιεπισκόπου Κου ΜΙΧΑΗΛ

ΜΗΠΩΣ καὶ σήμερον ὑπάρχουν μεταξύ μας, μεταξὺ ἡμῶν τῶν σημερινῶν Χριστιανῶν, σταυρωταὶ τοῦ Ἰησοῦ Χριστοῦ; Παράξενος ἴσως θὰ φανῇ ἡ ἐρώτησις αὐτή. Ἴσως μάλιστα καὶ νὰ διαμαρτυρηθοῦν μερικοὶ ἐκ τῶν ἀναγνωστῶν μου διότι τίθεται ἐνώπιόν των ἐρώτησις τοιαύτη. Πρέπει ὅμως πρακτικοὶ νὰ εἴμεθα. Διότι σκοπὸς τῆς ἐκδόσεως τοῦ περιοδικοῦ μας εἶναι νὰ γίνουν οἱ ἀναγνῶσταί του, ὅπως ἐπανειλημμένως ἐτονίσθη, νὰ γίνωμεν ὅλοι, συνειδητοὶ Χριστιανοί, ἐπεγνωσμένοι ὀπαδοὶ τοῦ Σωτῆρος μας. Δὲν εἶναι, λοιπόν, πρακτικῶς ὠφέλιμον, τώρα ποὺ πλησιάζομεν πρὸς τὸ Πάθος τοῦ Κυρίου, νὰ περισυλλεγῶμεν, νὰ σκεφθῶμεν καὶ νὰ ἐρωτήσωμεν ἡμᾶς αὐτοὺς μήπως καὶ ἡμεῖς ἀνήκομεν εἰς τοὺς σταυρωτάς Του; Ποῖοι, λοιπόν, ἐσταύρωσαν τὸν Χριστόν;

Τὸν ἐσταύρωσαν ἡ σάρξ, ὁ κόσμος καὶ ὁ πονηρός. Οἱ τρεῖς αὐτοὶ ἐχθροὶ τῆς σωτηρίας μας, ποὺ παρουσιάσθησαν ἐνώπιόν Του, ἀφ' ἧς στιγμῆς ἤρχισε τὸ ἀπολυτρωτικόν Του ἔργον. Ἀφ' ὅτου, μετὰ τὸ Βάπτισμά Του, ἀπεσύρθη εἰς τὴν ἔρημον καὶ ἐδοκίμασε τοὺς τρεῖς Του πειρασμούς. Καὶ ἐξηκολούθησαν καὶ μετὰ ταῦτα τὸ καταχθόνιόν των ἔργον, μέχρις ὅτου Τὸν καθήλωσαν ἐπὶ τοῦ ἀτιμωτικοῦ μαρτυρικοῦ Σταυροῦ.

Ἡ σάρξ. Εὗρε τὰ ὄργανά της εἰς τὰ πρόσωπα τοῦ προδότου μαθητοῦ καὶ τοῦ Πιλάτου. Ἀργύρια ἐπιζητεῖ ἡ σάρξ. Διὰ νὰ κορέσῃ τὰς ὁρμάς της. Θέσεις ὑψηλὰς προσοδοφόρους ὀρέγεται ἡ σάρξ. Δὲν ἐνδιαφέρεται πῶς καὶ πόθεν θὰ πορισθῇ καὶ θὰ ἀποκτήσῃ τὰ ἀργύρια. Δὲν δίδει καμμίαν σημασίαν πῶς θὰ κατακτήσῃ καὶ θὰ διατηρήσῃ τὰ ὑψηλὰ καὶ προσοδοφόρα ἀξιώματα. Ἠλέκτρισαν ὁλόκληρον τὴν ὕπαρξιν τοῦ προδότου μαθητοῦ τὰ τριάκοντα ἀργύρια. Φόβος καὶ τρόμος κατελάμβανε τὸν ὑλιστὴν Πιλᾶτον ἐπὶ τῇ σκέψει, ὅτι ἦτο δυνατὸν νὰ πέσῃ, νὰ μὴ εἶναι ἡγεμών. Ὅς παρεδίδετο ὁ Πανάγιος Διδάσκαλος εἰς τοὺς ἀσπόνδους Του ἐχθρούς, ἐσκέπτετο ὁ Ἰούδας, ὅταν ἔβλεπεν ἐμπρός του τὰ ἑλκυστικὰ ἀργύρια. Ὅς κατεδικάζετο εἰς θάνατον ἐπονείδιστον, διενοεῖτο ὁ ἀνθρωπάρεσκος Πιλάτος, ἄνθρωπος ἀθωότατος προκειμένου νὰ συνεχίσῃ τὴν ἀπολαυστικὴν ἡγεμονίαν του. Ἰούδας καὶ Πιλᾶτος, τῆς σαρκὸς οἱ κλασικοὶ ἀντιπρόσωποι, μολονότι πρὸς ἀλλήλους ἄσχετοι καὶ ἄγνωστοι, ἔδωκαν τὰς χεῖρας καὶ συνειργάσθησαν εἰς τοῦ Χριστοῦ τὴν Σταύρωσιν.

Ὁ κόσμος. Εὗρε τὰ ὄργανά του εἰς τὰ πρόσωπα τοῦ ὄχλου. Ἄστατος καὶ παλίμβουλος εἶναι ὁ κόσμος. Παράγει τὸ σχῆμα τοῦ κόσμου. Σήμερον μᾶς χειροκροτεῖ καὶ αὔριον μᾶς ποδοπατεῖ. Σήμερον μᾶς ἐγκωμιάζει καὶ αὔριον μᾶς περιφρονεῖ. Σήμερον μᾶς ἀνυψώνει καὶ αὔριον μᾶς βαραθρώνει. Σήμερον μᾶς λατρεύει καὶ αὔριον μᾶς καταπροδίδει. Σήμερον μᾶς ὑποδέχεται μὲ οὐρανομήκη ὡσαννὰ καὶ αὔριον ζητεῖ ἐπὶ πίνακι τὴν κεφαλήν μας. Ὁ κόσμος! Δηλαδή, πολλάκις, ναί! πλειστάκις ὅλοι ἡμεῖς, φίλοι μου ἀναγνῶσται. Ὁ κόσμος, ὁ ὄχλος, ποὺ ὡς ἡ διψῶσα ἔλαφος ἠκολούθει τὴν πηγὴν τῆς ζωῆς, τὸν Ἰησοῦν Χριστόν. Ἦσαν οἱ ἴδιοι ὅταν ὡμολόγουν ὅτι οὐδέποτε οὕτως εἴδομεν καὶ ὅταν ἤγειραν λίθους διὰ νὰ λιθάσουν τὴν Αὐτοαλήθειαν. Ὅταν ἐκρέμαντο ἀπὸ τὰ χείλη τῆς Σοφίας τοῦ Θεοῦ καὶ ὅταν ὅλοι τὸν ἐγκατέλειπον. Ὅταν μὲ ζητωκραυγὰς καὶ ἐπευφημίας Τὸν ὑπεδέχοντο εἰς τὰ Ἱεροσόλυμα καὶ ὅταν ὠρύοντο ἐνώπιον τοῦ Πραιτωρίου ζητοῦντες τὴν ἄμεσον ἐκτέλεσίν Του. Ὁ ὄχλος, ὁ κόσμος δηλονότι, ὁ ἀχάριστος καὶ ὁ ἀγνώμων, συνετέλεσεν εἰς τὴν ἐπικύρωσιν τῆς παρανόμου καὶ ἀδίκου ἀποφάσεως ὅπως σταυρωθῇ ὁ Ἰησοῦς.

Καὶ ὁ πονηρός. Εὗρε τὰ ὄργανά του εἰς τὰ πρόσωπα τῶν ἀρχόντων. Τῶν γραμματέων, τῶν πρεσβυτέρων καὶ τῶν Φαρισαίων. Ὁ δηλητηριώδης φθόνος εἶναι τοῦ πονηροῦ ἡ ἐκδήλωσις ἡ φοβερωτέρα καὶ δραστικωτέρα. Καὶ τὸ μῖσος τὸ ἀληθῶς σατανικόν. Ὁ φθόνος καὶ τὸ μῖσος. Δὲν γνωρίζουν συμβιβασμούς. Δὲν ὑποχωροῦν ἐνώπιον καὶ τοῦ πλέον στυγεροῦ ἐγκλήματος. Δὲν συγκινοῦνται καὶ ἀπὸ τὴν μεγαλειτέραν ἀρετὴν τοῦ θύματός των. Ὅλως τοὐναντίον. Ἡ ἀρετὴ τοῦ φθονουμένου καὶ τοῦ μισουμένου ὑποδαυλίζει καὶ ζωογονεῖ ἔτι περισσότερον τὰ δίδυμα τέκνα τοῦ πονηροῦ, τὸν φθόνον καὶ τὸ μῖσος. Μόνον ἕνα πρᾶγμα εἶναι ἱκανὸν νὰ σταματήσῃ τὴν μανίαν των, νὰ ἀναχαιτίσῃ τὴν ὁρμήν των, νὰ τὰ σιγάσῃ: ἡ καταστροφὴ καὶ ἡ ἐξόντωσις τοῦ προσώπου κατὰ τοῦ ὁποίου στρέφονται. Παράδοσιν ὁλοκληρωτικὴν προδίδουν, εἰς τὸν πονηρόν, ἀμφότερα τὰ πάθη. Τὴν πώρωσιν διακηρύττουν ἐκείνων εἰς τὰ στήθη τῶν ὁποίων ἐμφωλεύ-

ΛΟΓΟΣ ΕΙΣ ΤΗΝ ΑΓΙΑΝ ΚΑΙ ΜΕΓΑΛΗΝ ΠΑΡΑΣΚΕΥΗΝ

Ὑπὸ ΑΘΑΝΑΣΙΟΥ Δ. ΠΑΛΛΗ

ΔΕΚΑ ΕΝΝΕΑ αἰῶνες διέρρευσαν ἀπὸ τῆς μεγάλης ἐκείνης ἡμέρας, καθ' ἣν ὁ γλυκύτατος Υἱὸς τῆς Παρθένου ἐξέτεινεν ἐπὶ τοῦ σταυροῦ τὰς ἀχράντους χεῖρας Του καὶ ἔχυσε τὸ πολύτιμον αἷμα Του πρὸς σωτηρίαν τῆς ἀνθρωπότητος.

Τόσοι αἰῶνες παρῆλθον ἔκτοτε, καὶ ἐν τούτοις ἡ θυσία αὐτή, θυσία ὑπερτάτη καὶ μοναδική, δὲν ἐλησμονήθη, οὐδὲ εἶναι δυνατὸν νὰ λησμονηθῇ ποτέ.

Τὸ δρᾶμα, τὸ τελεσθὲν ἐπὶ τοῦ λόφου τοῦ Γολγοθᾶ, οὐδέποτε ἔπαυσε νὰ συγκινῇ, οὐδὲ θὰ παύσῃ ποτὲ νὰ συγκινῇ καὶ νὰ συγκλονίζῃ πᾶσαν ἀνθρωπίνην καρδίαν.

Ἂν προεκάλει τὰ δάκρυα τότε, ὅτε νωπὸν ἀκόμη ἦτο τὸ μέγα γεγονός, ἀλλὰ καὶ σήμερον κανένα ὀφθαλμὸν δὲν ἀφίνει ἀδάκρυτον καὶ καμμίαν καρδίαν δὲν ἀφίνει ἀσυγκίνητον, καὶ αὐτὴν ἀκόμη, τὴν ὁποίαν καλύπτουν οἱ πάγοι τῆς θρησκευτικῆς ψυχρότητος καὶ ἀδιαφορίας.

Καὶ πολὺ εὐλόγως. Διότι ἡ θυσία εἰς τὴν ὁποίαν ὑπεβλήθη χάριν ἡμῶν ὁ Σωτὴρ εἶναι ἐκδήλωσις ὑψίστης ἀγάπης, εἶναι ἡ ἔκφρασις μοναδικῆς αὐταπαρνήσεως, εἶναι ἡ τρανοτάτη ἀπόδειξις ἀφοσιώσεως ἀπεριορίστου πρὸς ὁλόκληρον τὴν ἀνθρωπότητα.

Ἡ ἱστορία ἀναφέρει βεβαίως παραδείγματα αὐτοθυσίας καὶ αὐταπαρνήσεως. Φίλοι ἐθυσιάσθησαν διὰ τοὺς φίλους των. Γονεῖς ἐθυσιάσθησαν ὑπὲρ τῶν τέκνων των. Μεγάλοι εὐεργέται ἔδωκαν τὴν ζωήν των διὰ τὸ καλὸν τῆς ἀνθρωπότητος.

Ἀλλὰ τί δύναται νὰ συγκριθῇ πρὸς τὴν ἀγάπην, τὴν ὁποίαν ἔδειξεν ὁ πάνσεπτος Μάρτυς τοῦ Γολγοθᾶ πρὸς ὁλόκληρον τὸν κόσμον; Τί εἶναι ἡ πατρικὴ ἀγάπη καὶ τί εἶναι ἡ μητρικὴ στοργὴ ἀπέναντι τῆς ὑπερόχου καὶ μοναδικῆς ἐκείνης ἀγάπης, τὴν ὁποίαν ἔδειξεν εἰς ἡμᾶς ὁ Σωτὴρ ὑποστὰς τὸν φρικτότερον τῶν θανάτων;

Εἶναι ἀναντίρρητον ὅτι ἡ ἀγάπη τοῦ σταυρωθέντος Χριστοῦ ἔχει τὸ ὅλως ἐξαιρετικὸν καὶ μοναδικὸν καὶ ἀπαράμιλλον.

Ὑπὲρ τίνων ἐθυσιάσθη ὁ Χριστός; Ὑπὲρ ἡμῶν τῶν ἐχθρῶν Του. Ὅλη ἡ ἀνθρωπότης εἶναι ἔνοχος ἀπέναντι τοῦ Θεοῦ καὶ ἐπομένως ἐχθρὰ Αὐτοῦ. Καὶ ὅμως δι' ἡμᾶς τοὺς ἁμαρτωλούς, δι' ἡμᾶς τοὺς ἐχθρούς Του, ἐνηνθρώπησεν ὁ Μονογενὴς Υἱὸς καὶ Λόγος Αὐτοῦ, ἐταπεινώθη, ἐξηυτελίσθη καὶ τέλος ἀνεβιβάσθη εἰς τὸν Σταυρὸν καὶ διὰ τῆς θυσίας Του αὐτῆς ἐξιλέωσε τὴν προσβληθεῖσαν θείαν δικαιοσύνην καὶ μᾶς συνεφιλίωσε μὲ τὸν Θεόν. «**Ἐχθροὶ ὄντες κατηλλάγημεν τῷ Θεῷ διὰ τοῦ θανάτου τοῦ Υἱοῦ Αὐτοῦ**». (Ρωμ. ε' 10.)

Καὶ τὴν θυσίαν αὐτὴν τὴν ἔκαμε, διὰ νὰ σώσῃ **καὶ αὐτοὺς ἀκόμη,** ποὺ τὸν ὕβριζον τότε καὶ τὸν ἐχλεύαζον καὶ τὸν ἐμυκτήριζον! καὶ **δι' αὐτοὺς ἔτι,** ποὺ τὸν καθήλωσαν ἐπάνω εἰς τὸν Σταυρόν!

Τίς ἄλλος ἔδειξε τοιαύτην ἀγάπην;

Τίς ἄλλος ὑπέστη τοιαύτην θυσίαν;

Τίς ἄλλος ὑπεβλήθη ἑκουσίως εἰς τοιοῦτο μαρτύριον;

Μόνον Αὐτὸς ἐπέδειξεν αὐτοθυσίαν, πρὸ τῆς ὁποίας ὑποκλίνονται εὐλαβῶς πᾶσαι αἱ γενεαί· αὐταπάρνησιν, πρὸ τῆς ὁποίας μένει κατάπληκτος καὶ ἔκθαμβος ὅλη ἡ ἀνθρωπότης.

* * *

Ἀλλὰ καὶ εἰς πᾶσαν ὥραν καὶ

υν. Ἀποτελοῦν τὴν βλασφημίαν κατὰ τοῦ Ἁγίου Πνεύματος. «Οὐκ ἀφεθήσεται αὐτῷ οὔτε ἐν τῷ ῶν αἰῶνι, οὔτε ἐν τῷ μέλλοντι», εἶπεν ὁ Κύριος περὶ ῶν παραδοθέντων καὶ δουλευόντων εἰς τὰ σατανικὰ πάθη τοῦ φθόνου καὶ τοῦ μίσους. Διότι εἶναι κδήλωσις πωρώσεως, διότι ἡ πώρωσις ἀποκλείει ὴν μετάνοιαν καὶ συνεπῶς τὴν ἄφεσιν. «Οἱ τελῶναι καὶ αἱ πόρναι προάγουσιν ὑμᾶς εἰς τὴν βασιλείαν τοῦ Θεοῦ», εἶπεν ὁ Κύριος. Παραδοξότατον, ἀλλ' ἀληθέστατον. Διότι ἐκεῖ πρόκειται περὶ σαρκικῶν ἁμαρτιῶν, βεβαίως κατακριτέων καὶ φευκτέων. Ἡ λέπρα, ὅμως, εἶναι ἐξωτερική. Δὲν εἰσέρχεται εἰς τὴν ψυχήν. Δὲν κατέλαβε τὴν ἀκρόπολιν, τὴν καρδίαν δηλονότι. Ἐνῷ ὅταν ἐξ ἐφόδου καταληφθῇ ψυχὴ καὶ καρδία, ὁλόκληρος ὁ ἄνθρωπος εἶναι φόρου ὑποτελὴς εἰς τὸν πονηρόν. Ὅπως οἱ ἄρχοντες τοῦ λαοῦ. Ἔβλεπον τοῦ Ἰησοῦ τὰ θαύματα. Ἐγνώριζον ὅτι οὐδέποτε ἐλάλησεν ἄνθρωπος ὅπως οὗτος ὁ ἄνθρωπος. Ἐπληροφορήθησαν ἀκόμη καὶ τὴν ἀνάστασίν Του. Καὶ τὴν ἐπίστευσαν. Ἀπόδειξις τρανωτάτη ὅτι ἔδωσαν ἀργύρια ἱκανὰ εἰς τοὺς φύλακας τοῦ τάφου διὰ νὰ ἀρνηθοῦν ἐκεῖνο, περὶ τοῦ ὁποίου καὶ οἱ ἴδιοι ἦσαν πλέον ἢ βέβαιοι. Ἀλλά; . . . παρέμειναν πιστοὶ καὶ ἀφωσιωμένοι εἰς τὸν κύριόν των. «Καὶ τὰ δαιμόνια πιστεύουσι καὶ φρίσσουσι».

Φίλοι μου ἀναγνῶσται, ἡ σάρξ, ὁ κόσμος καὶ ὁ πονηρὸς ἐσταύρωσαν τὸν Κύριον. Εἶναι γνωστὰ αὐτὰ τὰ πάθη σήμερον; Ἰδοὺ καιρὸς εὐπρόσδεκτος, νῦν ἡμέρα μετανοίας καὶ σωτηρίας. «Ὥρα ἡμᾶς ἐξ ὕπνου ἐγερθῆναι. Ἡ νὺξ προέκοψεν, ἡ δὲ ἡμέρα ἤγγικεν. Ἑορτάσωμεν μὴ ἐν ζύμῃ παλαιᾷ. Τὰ ἀρχαῖα παρῆλθεν. Ἰδοὺ γέγονε καινὰ τὰ πάντα».

πᾶσαν στιγμὴν μὴ δὲν δεικνύει ὁ Ἰησοῦς τὴν πρὸς ἡμᾶς ἀγάπην Του; Εἰς πᾶσαν τοῦ βίου μας περίστασιν δὲν ἐπιδαψιλεύει εἰς ἡμᾶς τὸν πλοῦτον τῶν εὐεργεσιῶν Του;

Τίς πραΰνει τὴν θλῖψιν καὶ μετριάζει τὸ πένθος καὶ σπογγίζει τὸ δάκρυ καὶ φυγαδεύει τοὺς στεναγμούς; Τίς ἄλλος, εἰ μὴ ὁ Ἰησοῦς;

Ὅταν τὰ δεινὰ τοῦ βίου μᾶς πιέζουν, ὅταν ἡ πτωχεία μᾶς καταλαμβάνῃ, ὅταν ἡ ἀσθένεια μᾶς περισφίγγῃ, ὅταν ὁ θάνατος βαρὺς καὶ ἀμείλικτος εἰς τὸν οἶκον μας εἰσβάλλῃ, ποῖος μᾶς δίδει παρηγορίαν καὶ ποῖος ἀνακουφίζει τὰς πονεμένας ψυχάς μας;

Τίς ἄλλος παρὰ Ἐκεῖνος, ποὺ καλεῖ «πάντας τοὺς κοπιῶντας καὶ πεφορτισμένους», διὰ νὰ τοὺς ἀναπαύσῃ;

Ὅταν τὰ πάθη, ἄγρια καὶ ἀτίθασσα, μᾶς περιστοιχίζουν, ὅταν ἡ ἁμαρτία μὲ τὰς βδελυρὰς θωπείας της καὶ τὸ ἀπατηλὸν ἅσμα της προσπαθῇ νὰ μᾶς παρασύρῃ καὶ μᾶς ὑποδουλώσῃ, ποῖος μᾶς ἐνισχύει καὶ μᾶς περιφρουρεῖ, **ὅταν ἐπικαλούμεθα τὴν βοήθειάν Του,** καὶ ποῖος μᾶς ἀναδεικνύει ἥρωας τοῦ καθήκοντος καὶ γίγαντας εἰς τὸν ἀγῶνα τῆς ἀρετῆς;

Ἀλλὰ τίς ἄλλος παρὰ ὁ ἐπὶ τοῦ Σταυροῦ ὀδυνώμενος Νυμφίος τῆς Ἐκκλησίας;

Διὰ πάντας τοὺς λόγους τούτους ἡ στοιχειώδης λογικὴ καὶ ἡ στοιχειώδης δικαιοσύνη καὶ εὐγνωμοσύνη ἐπιβάλλουν νὰ δώσωμεν εἰς τὸν Χριστὸν ὅλην τὴν ἀγάπην μας καὶ ὅλην μας τὴν ἀφοσίωσιν. Ἀγάπην ἀνωτέραν **πάσης ἄλλης ἀγάπης,** ἀφοσίωσιν θερμοτέραν **πάσης ἄλλης ἀφοσιώσεως.**

Ὅλων τῶν αἰσθημάτων, ποὺ ἐδρεύουν εἰς τὴν καρδίαν μας, ἓν πρέπει νὰ κυριαρχῇ: **τὸ αἴσθημα τῆς πρὸς τὸν Χριστὸν ἀγάπης.**

Ὑπεράνω τῶν γονέων μας, ὑπεράνω τῶν τέκνων μας, τῶν ἀδελφῶν μας, τῶν συγγενῶν μας, τῶν φίλων μας, **Εἷς** πρέπει νὰ τίθεται: **ὁ Χριστός,** ὁ ὁποῖος ἐδήλωσεν: «Ὁ φιλῶν πατέρα ἢ μητέρα ὑπὲρ ἐμὲ οὐκ ἔστι μου ἄξιος, καὶ ὁ φιλῶν υἱὸν ἢ θυγατέρα ὑπὲρ ἐμὲ οὐκ ἔστι μου ἄξιος». (Ματθ. ι′ 37.)

Ἀλλ' ἡ ἀγάπη ἡ ἀληθινή, ἡ ἀγάπη ἡ πραγματική, δὲν περιορίζεται εἰς λόγους μόνον καὶ εἰς αἰσθήματα, ἀλλ' ἐκδηλοῦται καὶ δι' ἔργων.

Καὶ ἡμεῖς, ἂν πραγματικῶς ἀγαπῶμεν τὸν Χριστόν, ἂν αἰσθανώμεθα εὐγνωμοσύνην πρὸς Αὐτόν, τὸν μέγαν εὐεργέτην μας, τί ὀφείλομεν νὰ πράξωμεν; Νὰ ὑποτάξωμεν τὸ θέλημα τὸ ἰδικόν μας εἰς τὸ θέλημα τοῦ Χριστοῦ.

Τί θέλει ὁ Σωτήρ; Τὴν ἀλήθειαν. Τὴν ἀλήθειαν καὶ ἡμεῖς ἂς θέλωμεν. Τί ζητεῖ ἀπὸ ἡμᾶς ὁ Χριστός; Τὴν δικαιοσύνην. Αὐτὴν καὶ ἡμεῖς ἂς ἐφαρμόζωμεν εἰς τὸν βίον μας.

Τί συνιστᾷ εἰς ἡμᾶς ὁ Κύριος; Τὴν ἀγάπην. Αὐτὴν καὶ ἡμεῖς, τὴν ἀγάπην, ἂς δεικνύωμεν εἰς τὸν βίον μας.

Ὁ Κύριος ἡμῶν ὄχι μόνον τοὺς φίλους Του ἠγάπα, ἀλλὰ καὶ τοὺς ἐχθρούς Του. Καὶ ἡμεῖς, ἂν ἀγαπῶμεν πράγματι Αὐτόν, καθῆκον ἀπαραίτητον ἔχομεν νὰ ἐπεκτείνωμεν τὴν ἀγάπην μας καὶ εἰς αὐτοὺς τοὺς ἐχθρούς μας: «Ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν, εὐλογεῖτε τοὺς καταρωμένους ὑμᾶς, καλῶς ποιεῖτε τοὺς μισοῦντας ὑμᾶς, καὶ προσεύχεσθε ὑπὲρ τῶν ἐπηρεαζόντων καὶ διωκόντων ὑμᾶς». (Ματθ. ε′ 44.)

* * *

Καὶ τώρα ἂς σταθῶμεν πρὸς στιγμὴν ἡμεῖς οἱ προσκυνηταὶ τοῦ Ἐσταυρωμένου καὶ ἂς ἐρωτήσωμεν τὴν συνείδησίν μας:

Πῶς φερόμεθα πρὸς τὸν δι' ἡμᾶς μαρτυρήσαντα Ἰησοῦν;

Ποία ἡ πρὸς Αὐτὸν σχέσις μας; Ποία ἡ πρὸς Αὐτὸν διαγωγή μας;

Ἡ πίστις μας εἶναι θερμὴ καὶ ἀκλόνητος ἢ εἰς τὰς διαφόρους περιστάσεις τοῦ βίου μας ὑφίσταται ἐπικίνδυνον κλονισμόν;

Ἡ πρὸς Αὐτὸν ἐλπίς μας διατηρεῖται πάντοτε ἀμείωτος ἢ τοὐναντίον εἰς τὰς παρουσιαζομένας ἑκάστοτε δυσχερείας ἐκλείπει καὶ ἀφανίζεται;

Ἔχομεν δώσει τὴν καρδίαν μας εἰς τὸν Χριστόν, ὁ ὁποῖος μᾶς ἔδωκεν αὐτὴν τὴν ζωήν Του;

Τὸν ἐνθυμούμεθα ὅπως Αὐτὸς μᾶς ἐνθυμεῖται, ἢ Τὸν λησμονοῦμεν ἀπορροφώμενοι ἀπὸ τὰ ὑλικὰ καὶ τὰ γήϊνα;

Φροντίζομεν νὰ Τὸν εὐχαριστοῦμεν μὲ ἀληθινὴν πρὸς Αὐτὸν λατρείαν, λατρείαν «ἐν πνεύματι καὶ ἀληθείᾳ»; Προσπαθοῦμεν νὰ Τὸν χαροποιήσωμεν μὲ τὸν βίον μας τὸν καλόν, μὲ τὰ ἔργα μας τὰ ἅγια;

Ἀλλοίμονον, ἀδελφοί μου! Φοβοῦμαι ὅτι ἡ συνείδησίς μας δὲν θὰ μᾶς δώσῃ ἀπάντησιν ἱκανοποιητικήν. Φοβοῦμαι ὅτι ἡ ἐπιβαλλομένη αὐτὴ αὐτοεξέτασις θὰ ἀποκαλύψῃ εἰς πολλοὺς ἐξ ἡμῶν, ὅτι δὲν εἴμεθα ἄξιοι προσκυνηταὶ τοῦ δι' ἡμᾶς μαρτυρήσαντος Θείου Διδασκάλου.

Φοβοῦμαι, ὅτι πολλοὶ ἐξ ἡμῶν τῶν λεγομένων μαθητῶν Του δὲν εὑρισκόμεθα εἰς θέσιν καλλιτέραν ἐκείνων, οἵτινες ἐκραύγαζον καὶ ἔλεγον πρὸς τὸν Πιλᾶτον τὸ φοβερὸν ἐκεῖνο: «Ἆρον, ἆρον, σταύρωσον Αὐτόν».

Πόσοι, ἐνῷ φαντάζονται ὅτι εἶναι μαθηταί Του, τὸν βλασφημοῦν — φρικτὸν εἰπεῖν! — χειρότερα ἀπὸ ὅ,τι Τὸν ἐβλασφήμουν οἱ Ἑβραῖοι καὶ Τὸν ἐμπαίζουν χειρότερα παρ' ὅσον Τὸν ἐνέπαιζαν οἱ Ρωμαῖοι στρατιῶται!

Πόσοι ἀπ' αὐτούς, ποὺ ἔρχονται ἐδῶ νὰ ἀσπασθοῦν τὸν τίμιον Σταυρόν Του, διατρυποῦν τὴν καρδίαν Του μὲ τὸν βίον των σκληρότερα ἀπὸ τὸν Ρωμαῖον ἐκεῖνον στρατιώτην, ποὺ ἐκέντησε διὰ τῆς λόγχης τὴν ἁγίαν πλευράν Του!

* * *

Ἀλλ' ἂς παύσωμεν, Χριστιανοί, ἂς παύσωμεν πλέον νὰ φερώμεθα τοιουτοτρόπως πρὸς τὸν Μέγαν Εὐεργέτην μας καὶ μοναδικὸν φίλον μας.

Ἂς ἀποφασίσωμεν ἀπ' αὐτὴν τὴν

γμήν, χωρὶς καμμίαν ἀναβολήν,
γίνωμεν ἀληθινοὶ προσκυνηταὶ
γνήσιοι ὀπαδοὶ τοῦ δι' ἡμᾶς
αυρωθέντος Ἰησοῦ. Θὰ γίνωμεν
τοιοῦτοι, ἂν ἀφοσιωθῶμεν ἐξ ὁ-
κλήρου εἰς Αὐτόν, **ἂν πᾶσαν τὴν**
ἣν ἡμῶν Χριστῷ τῷ Θεῷ παρα-
μεθα.

Ἡ πρὸς τὸν Χριστὸν ἀγάπη, ποὺ
λόγιζε τὰ στήθη τῶν Ἀποστό-
ν, ποὺ ὡδήγει εἰς τὸ μαρτύριον
ας λεγεῶνας ἡρώων, μαρτύρων,
ρλογητῶν, ἡ ἀγάπη αὐτή, ποὺ
χμνε τοὺς ἀφωσιωμένους ὀπα-
ούς Του νὰ ἀψηφοῦν τὰ πάντα καὶ
όθως νὰ ὁμολογοῦν τὸν Χριστὸν
ὶ νὰ διακηρύττουν: «Χριστιανός
ι», ἡ ἀγάπη αὐτὴ ἂς καταλάβῃ
ς διανοίας μας, ἂς θερμάνῃ τὰς
χάς μας, ἂς ζωοποιήσῃ τὰς καρ-
ίας μας.

Ἂς εἴμεθα διαρκῶς ἀφωσιωμέ-
ι εἰς Αὐτόν, ποὺ τόσον ὑπέφερε
ἡμᾶς.

Αὐτὸς εἶναι ὁ φιλόστοργος Πα-
ρ μας, ὁ πολυτιμότερος Φίλος
ς, ὁ μεγαλύτερος, ἀλλὰ καὶ ἰ-
υρότερος Εὐεργέτης μας.

Εἰς τοιοῦτον Πατέρα ποῖος δὲν
θελήσῃ νὰ ἀφοσιωθῇ;

Εἰς τοιοῦτον Φίλον τίς δὲν θὰ
οσπαθήσῃ νὰ προσκολληθῇ;

Εἰς τοιοῦτον Εὐεργέτην τίς θὰ
νηθῇ νὰ δείξῃ εὐγνωμοσύνην
όψυχον;

Εὐλαβεῖς προσκυνηταὶ τοῦ Ἐ-
αυρωμένου Ἰησοῦ! Ἀτενίσατε
ς αἱματωμένας χεῖρας Του. Πα-
τηρήσατε τοὺς αἱματωμένους
όδας Του, τοὺς πόδας ἐκείνους,
ὺ ἀκαταπόνητοι ἔτρεχον νὰ ἀνα-
υφίσουν τοὺς πάσχοντας καὶ
ὺς δυστυχοῦντας.

Ἴδετε τὴν λογχευθεῖσαν πλευ-
ν Του. Ὦ! πόσον ὑπέφερε! Πό-
ν ἐπόνεσε δι' ἡμᾶς!

Καὶ δι' ὅλα αὐτὰ τί μᾶς ζητεῖ ὁ
ιστός; Τὴν πλήρη ἀγάπην μας,
ν πλήρη ἀφοσίωσίν μας.

Εἰς ἡμᾶς ἔδωκε τὴν ζωήν Του.
Ἡμεῖς ἂς Τοῦ δώσωμεν τὴν ἀ-
άπην μας.

Ὑμνολογικὸν Ἀνθολόγημα

ΚΥΡΙΑΚΗ ΒΑΪΩΝ

Ἦχος πλ. β΄

Σήμερον ἡ χάρις τοῦ Ἁγίου Πνεύματος ἡμᾶς συνήγαγε[1] καὶ πάντες αἴροντες τὸν σταυρόν σου, λέγομεν. Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου, ὡσαννὰ ἐν τοῖς ὑψίστοις.

Ἦχος δ΄

Ὁ πλεῖστος ὄχλος, Κύριε, ἐστρώννυον ἐν τῇ ὁδῷ τὰ ἱμάτια αὐτῶν· ἄλλοι δὲ ἔκοπτον κλάδους ἀπὸ τῶν δένδρων καὶ ἐβάσταζον· οἱ προάγοντες[2] δὲ καὶ οἱ ἀκολουθοῦντες ἔκραζον λέγοντες. Ὡσαννὰ τῷ υἱῷ Δαυΐδ, εὐλογημένος εἶ ὁ ἐλθὼν καὶ πάλιν ἐρχόμενος, ἐν ὀνόματι Κυρίου.

ΑΠΟ ΤΗΝ ΑΚΟΛΟΥΘΙΑ ΤΟΥ ΝΥΜΦΙΟΥ

Ἦχος πλ. δ΄

Τῆς ξηρανθείσης συκῆς διὰ τὴν ἀκαρπίαν τὸ ἐπιτίμιον[3] φοβηθέντες, ἀδελφοί, καρποὺς ἀξίους τῆς μετανοίας προσάξωμεν[4] Χριστῷ, τῷ παρέχοντι ἡμῖν τὸ μέγα ἔλεος.

Ἦχος ὁ αὐτὸς

Δευτέραν Εὔαν τὴν Αἰγυπτίαν εὑρὼν ὁ δράκων, διὰ ρημάτων ἔσπευδε κολακείας ὑποσκελίσαι τὸν Ἰωσήφ· ἀλλ' αὐτὸς καταλιπὼν τὸν χιτῶνα, ἔφυγε τὴν ἁμαρτίαν καὶ γυμνὸς οὐκ ἠσχύνετο, ὡς ὁ πρωτόπλαστος πρὸ τῆς παρακοῆς. Αὐτοῦ ταῖς ἱκεσίαις, Χριστέ, ἐλέησον ἡμᾶς.

Ἦχος α΄

Ἐρχόμενος ὁ Κύριος πρὸς τὸ ἑκούσιον πάθος, τοῖς ἀποστόλοις ἔλεγεν ἐν τῇ ὁδῷ. Ἰδοὺ ἀναβαίνομεν εἰς Ἱεροσόλυμα καὶ παραδοθήσεται ὁ Υἱὸς τοῦ ἀνθρώπου, καθὼς γέγραπται περὶ αὐτοῦ. Δεῦτε οὖν καὶ ἡμεῖς, κεκαθαρμέναις διανοίαις, συμπορευθῶμεν αὐτῷ καὶ συσταυρωθῶμεν καὶ νεκρωθῶμεν δι' αὐτὸν ταῖς τοῦ βίου ἡδοναῖς· ἵνα καὶ συζήσωμεν αὐτῷ καὶ ἀκούσωμεν βοῶντος αὐτοῦ. Οὐκέτι εἰς τὴν ἐπίγειον Ἱερουσαλὴμ διὰ τὸ παθεῖν, ἀλλὰ ἀναβαίνω πρὸς τὸν Πατέρα μου καὶ Πατέρα ὑμῶν καὶ Θεόν μου καὶ Θεὸν ὑμῶν· καὶ συνανυψῶ[5] ὑμᾶς εἰς τὴν ἄνω Ἱερουσαλήμ, ἐν τῇ βασιλείᾳ τῶν οὐρανῶν.

Ἦχος α΄

Ἡ ἀπεγνωσμένη[6] διὰ τὸν βίον καὶ ἐπεγνωσμένη[7] διὰ τὸν τρόπον, τὸ μῦρον βαστάζουσα, προσῆλθέ σοι βοῶσα. Μή με τὴν πόρνην ἀπορρίψῃς, ὁ τεχθεὶς ἐκ παρθένου· μή μου τὰ δάκρυα παρίδῃς, ἡ χαρὰ τῶν Ἀγγέλων· ἀλλὰ δέξαι με μετανοοῦσαν, ἣν οὐκ ἀπώσω ἁμαρτάνουσαν, Κύριε, διὰ τὸ μέγα σου ἔλεος.

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[1] Μάζευσε. [2] Ἐκεῖνοι ποὺ πηγαίνουν μπροστά. [3] Τὴν τιμωρία. [4] Ἂς προσφέρουμε. [5] Σᾶς ἀναβάζω μαζύ μου. [6] Ἀπελπισμένη. [7] Ἀξιέπαινη.

Ο ΣΤΑΥΡΟΣ

Ὑπὸ τοῦ Ἀρχιμ. Τ. ΠΑΝΤΕΛΑΚΟΥ

Η ΛΕΞΙΣ ΣΤΑΥΡΟΣ δὲν συναντᾶται εἰς τὴν Παλαιὰν Διαθήκην. Ἡ σταύρωσις ὅμως ἦτο συνηθισμένη ποινὴ εἰς πολλὰ ἔθνη. Ἀπὸ τὴν Εὐαγγελικὴν διήγησιν περὶ τῆς σταυρώσεως τοῦ Κυρίου μανθάνομεν ὅτι ὁ σταυρὸς ἦτο καμωμένος ἀπὸ ξύλο καὶ ὅτι ἦτο βαρύς. Μποροῦσε νὰ τὸν σηκώσῃ ἕνας δυνατὸς ἄνδρας. Δὲν ἦτο σὰν τοὺς ὀγκώδεις σταυρούς, ποὺ μᾶς παρουσιάζουν μερικὲς φορὲς μερικοὶ καλλιτέχναι.

Ὁ σταυρὸς παρουσιάζεται εἰς τρεῖς διαφόρους τύπους. Εἶναι ὁ σταυρὸς εἰς σχῆμα Χ, γνωστὸς ὡς σταυρὸς τοῦ Ἀποστόλου Ἀνδρέα· ὁ σταυρὸς εἰς σχῆμα Τ· καὶ ὁ τρίτος τύπος εἶναι ὁ σταυρός, ποὺ ἔχομεν εἰς τὰς ἐκκλησίας μας. Εἰς τὸ ἄνω μέρος ὑπῆρχε χῶρος νὰ γραφῇ τὸ ὄνομα ἢ καὶ ἡ κατηγορία, ὡς τοῦτο συνέβη ἐπὶ τοῦ Σταυροῦ τοῦ Κυρίου.

Μέχρι τοῦ θανάτου τοῦ Κυρίου ὁ σταυρὸς ἦτο ὄργανον αἰσχύνης, ποὺ ἐπροκάλουσε ἀποτροπιασμό. Μετὰ τὴν σταύρωσιν τοῦ Κυρίου ὁ σταυρὸς προσέλαβε νέαν ἔννοιαν καὶ ἄλλον συμβολισμόν. Ἐγένετο τὸ σημεῖον τῆς σωτηρίας καὶ τῆς προστασίας. Ὅπως ὅλα τὰ πράγματα τὰ σχετιζόμενα μὲ τὴν ζωὴν τοῦ Κυρίου προσέλαβον ἄλλην ἔννοιαν, οὕτω καὶ ὁ σταυρὸς ἐνεδύθη τὸ ἔνδυμα τὸ οὐράνιον καὶ ἐγένετο ἡ θύρα τοῦ οὐρανοῦ τῆς πνευματικῆς μας ἀναγεννήσεως ἐν Χριστῷ.

Σήμερον λέγομεν: «Σηκώνω τὸν σταυρὸν τοῦ Κυρίου». Μὲ αὐτὸ ἐννοοῦμεν, ὅτι ἀνοίγομεν τὴν θύραν καὶ εἰσερχόμεθα εἰς τὴν ἀνωτέραν αὐτὴν ζωήν, ποὺ μᾶς ἔδειξεν ἐμπράκτως ὁ Σωτὴρ γενόμενος ἡ ὁδός, ἡ ἀρχὴ καὶ τὸ τέρμα τῆς ὁδοῦ, καὶ ὁ ἐμψυχωτὴς τῆς δυνάμεως διὰ τῆς ὁποίας θὰ ἠμποροῦμεν νὰ βαδίζωμεν τὴν ὁδὸν τῆς σωτηρίας.

Διὰ τοῦ θανάτου Του ὁ Σωτὴρ ἔκαμε προσιτὴν εἰς τὸν ἄνθρωπον τὴν αἰώνιον ζωήν, ὡς μᾶς λέγει ὁ Ἰωάννης ὁ Εὐαγγελιστής. Οὕτω, ὁ Σταυρὸς ἐγένετο τὸ σύμβολον τῆς αἰωνίου αὐτῆς ζωῆς. Ἄλλη ὁδὸς σωτηρίας δὲν ὑπάρχει παρὰ ἐκείνη ποὺ ἔθεσεν ὁ Σωτὴρ Χριστός. Ἡ ἀνθρωπότης ἔχει δοκιμάσει ὅλας τὰς ἄλλας ὁδοὺς καὶ τρόπους τῆς ζωῆς μὲ τὸ ἀποτέλεσμα τῆς ἀλλοεξοντώσεως, τῆς δυστυχίας κα ὅλων τῶν συμφορῶν ποὺ διῆλθε κα διέρχεται ἡ ἁμαρτωλὸς ἀνθρωπό της. Θὰ ἐξακολουθῇ ἡ ἀνθρωπότη νὰ ὑποφέρῃ ὅλας τὰς συμφορὰς κα δυστυχίας, νὰ βλέπῃ πολιτισμοὺ νὰ ἀνέρχωνται καὶ νὰ πίπτουν, ἕω ὅτου μάθει τὸ μάθημα ποὺ ἔμαθ ὁ ἄσωτος υἱός. Τότε θὰ ἀνοίξῃ τὴ θύραν, ποὺ συμβολίζει ὁ Σταυρός καὶ θὰ βαδίσῃ τὴν ὁδὸν τοῦ Κυρίου

Συντριβὴ

Κύτταξα κάποιο πρωϊνὸ τὸ γαλαζένιο τὸ βουνό.
Μοῦ φάνηκε καθάριο.
Ἦταν κοντά, λές, ἡ κορφή. Κι' ὅπως ὑψώνονταν ὀρθὴ
μέσα στὸ φῶς τ' ἀνάριο,
νόμισα πὼς θὰ τ' ἀνεβῶ χωρὶς κανένα ὁδηγό!
Καὶ σ' ἄφησα, Θεέ μου . . .

Ὅλα γελοῦσαν στὴν ἀρχή. Ἡ θάλασσα στὴ χρυσαυγὴ
καὶ στὰ νερὰ οἱ βράχοι.
Τὸ μονοπάτι τὸ στενό, φαρδὺ μοῦ φαίνονταν κι' αὐτὸ
καὶ κοντινὴ ἡ ράχη.
Καὶ τὴν δικιά Σου τὴν φωνὴ — Ὦ! πόσο μου ἡ ψυχὴ πονεῖ! —
δὲν ἤθελα ν' ἀκούσω.

Κι' ἦρθε τὸ βράδυ σκοτεινό. Μπροστά μου χάσκει τὸ γκρεμὸ
κι' ἡ κορυφὴ μακραίνει.
Ὁ φόβος σφίγγει τὴν ψυχή. Οὔτε κουδούνι δὲν ἠχεῖ
προβάτου νὰ διαβαίνῃ . . .
Καὶ τότε μέσ' τὴν ἐρημιὰ τὸ θαῦμα γίνηκε μὲ μιὰ
κι' ἀκούστηκε τὸ κλάμα! . . .

ΕΛΕΝΗ ΚΑΛΟΥΤΑ
Φοιτήτρια τοῦ Διδ. Κολλεγίου
Ἀκαδημίας Ἁγίου Βασιλείου

In Appeal

When His Eminence, Archbishop Michael was informed of the abduction by the English of Archbishop Makarios, the Bishop of Kyrenia and their associates, he appealed by the following telegrams to the Nation's and Church leaders. Archbishop Michael urges them to protest vigorously ...nst this abduction and to take every necessary measure for their immediate return amongst their flocks. His ...nence points out that this is a unique opportunity for the Nation's and Churches' leaders to show that they ...greatly concerned with the peace of the world, the freedom of mankind and the solidarity amongst themselves.

MARCH 11, 1956

... EXCELLENCY SECRETARY OF STATE
... JOHN FOSTER DULLES
...TE DEPARTMENT
...SHINGTON, D. C.

...THE ABDUCTION BY BRITISH MILITARY AUTHORI-...S OF THE ARCHBISHOP OF CYPRUS MAKARIOS AND ...E BISHOP OF KYRENIA AND THEIR ASSOCIATES WILL ...OUR HUMBLE OPINION NEITHER HELP THE SOLU-...N OF CYPRUS PROBLEM NOR STRENGTHEN NATO ...R FURTHER THE CAUSE OF WESTERN ALLIES ...AINST DESPICABLE ATHEISTIC COMMUNISM. ON THE ...NTRARY IT WILL HAVE TREMENDOUS REPERCUS-...NS ON THE OPPOSITE WAY ON ALL THESE MAT-...S. AS REPRESENTATIVE OF THE GREEK ORTHODOX ...URCH IN AMERICA AND AS AN AMERICAN CITIZEN ...DEEM IT MY ELEMENTARY CHRISTIAN DUTY TO ...OTEST AGAINST THIS UNCHRISTIAN, UNCIVILIZED ...D UNDEMOCRATIC STEP OF THE BRITISH MILITARY ...THORITIES AGAINST THE HEAD OF THE AUTO-...HALOUS GREEK ORTHODOX CHURCH OF CYPRUS ...D REQUEST OF YOU MR. SECRETARY TO INTERCEDE ...R THE IMMEDIATE RETURN OF ARCHBISHOP MAKA-...S AND THE OTHER CLERGYMEN AMONGST THEIR ...OCKS ESPECIALLY NOW WHEN WE ARE PREPARING ... CELEBRATE THE PASSION OF OUR BLESSED SAVIOUR ...IO CAME DOWN FROM HEAVEN TO LIBERATE MAN-...ID FROM THE SERFDOM OF SIN AND ALL ITS ...LIGNANT CONSEQUENCES AGAINST WHICH OUR ...ALLY DEMOCRATIC COUNTRY THE UNITED STATES ... AMERICA IS FIGHTING VALIANTLY.

ARCHBISHOP MICHAEL

MARCH 12, 1956

... GRACE ARCHBISHOP OF CANTERBURY DR. FISCHER
...MBETH PALACE
...NDON, ENGLAND

...AS CHRISTIAN, AS BISHOP OF THE ORTHODOX ...URCH AND AS AN AMERICAN CITIZEN OF GREEK EX-...ACTION I ASK YOUR GRACE'S INTERVENTION FOR ...E IMMEDIATE RETURN OF ARCHBISHOP MAKARIOS ...D BISHOP OF KYRENIA AMONGST THEIR FLOCKS ...PECIALLY NOW WHEN WE ARE PREPARING TO CELE-...ATE THE PASSION OF OUR SAVIOUR WHO CAME ...OM HEAVEN TO LIBERATE US FROM THE SERFDOM ... SIN AND ALL ITS MALIGNANT CONSEQUENCES. THE ...O PRELATES ABDUCTED IN SUCH AN UNCIVILIZED, ...CHRISTIAN AND UNDEMOCRATIC WAY WERE AL-...YS AGAINST VIOLENCE, CONDEMNED UNRESERVED-... BLOODSHED AND THEIR EXILE IS BOUND TO HAVE ...EMENDOUS REPERCUSSIONS IN THE CAUSE OF PEACE ...ROUGHOUT THE MEDITERRANEAN AND IT WILL ...TRIMENTALLY INFLUENCE THE RELATIONS OF OUR ...O CHURCHES. FOR THE SAKE OF BRITISH PRESTIGE ...E IMMEDIATE LIBERATION OF THE TWO PRELATES ...URGENTLY NECESSARY.

ARCHBISHOP MICHAEL

MARCH 12, 1956

WORLD COUNCIL OF CHURCHES
RUE MALEGNOU
GENEVA, SWITZERLAND

AS CHRISTIAN, AS BISHOP, AS AN AMERICAN CITIZEN OF GREEK EXTRACTION AND AS ONE OF THE PRESIDENTS OF THE WCC I ASK YOU TO PROTEST VIGOROUSLY AGAINST THE ABDUCTION OF ARCHBISHOP MAKARIOS AND BISHOP OF KYRENIA AND TO TAKE EVERY NECESSARY MEASURE FOR THEIR IMMEDIATE RETURN AMONGST THEIR FLOCKS ESPECIALLY NOW WHEN WE ARE PREPARING TO CELEBRATE THE PASSION OF OUR REDEEMER WHO CAME DOWN FROM HEAVEN TO LIBERATE MANKIND FROM THE SERFDOM OF SIN AND ALL ITS MALIGNANT CONSEQUENCES. THE TWO PRELATES ABDUCTED IN SUCH AN UNCIVILIZED, UNCHRISTIAN AND UNDEMOCRATIC WAY WERE ALWAYS AGAINST VIOLENCE, CONDEMNED UNRESERVEDLY BLOODSHED AND THEIR EXILE IS BOUND TO HAVE TREMENDOUS DETRIMENTAL REPERCUSSIONS IN THE CAUSE OF THE ALLIES THROUGHOUT THE MEDITERRANEAN. THE WCC SHOULD ACT IMMEDIATELY. THIS IS A UNIQUE OPPORTUNITY TO SHOW THAT IT IS GREATLY CONCERNED WITH THE PEACE OF THE WORLD, THE FREEDOM OF MANKIND AND THE SOLIDARITY AMONGST ITS MEMBER CHURCHES.

ARCHBISHOP MICHAEL

MARCH 12, 1956

DR. ROSS, GENERAL SECRETARY
NATIONAL COUNCIL OF THE
CHURCHES OF CHRIST IN AMERICA
297 FOURTH AVENUE
NEW YORK 10, NEW YORK

AS CHRISTIAN, AS BISHOP, AS AN AMERICAN CITIZEN OF GREEK EXTRACTION AND AS REPRESENTATIVE OF ONE OF THE MEMBER CHURCHES IN THE NATIONAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA I ASK YOU TO PROTEST VIGOROUSLY AGAINST THE ABDUCTION OF ARCHBISHOP OF CYPRUS MAKARIOS AND BISHOP OF KYRENIA KYPRIANOS AND TAKE EVERY NECESSARY MEASURE FOR THEIR IMMEDIATE RETURN AMONGST THEIR FLOCKS ESPECIALLY NOW WHEN WE ARE PREPARING TO CELEBRATE THE PASSION OF OUR REDEEMER WHO CAME DOWN FROM HEAVEN TO LIBERATE MANKIND FROM THE SERFDOM OF SIN AND ALL ITS MALIGNANT CONSEQUENCES. THE TWO PRELATES ABDUCTED IN SUCH AN UNCIVILIZED, UNCHRISTIAN AND UNDEMOCRATIC WAY WERE ALWAYS AGAINST VIOLENCE, CONDEMNED UNRESERVEDLY BLOODSHED AND THEIR EXILE IS BOUND TO HAVE TREMENDOUS DETRIMENTAL REPERCUSSIONS IN THE CAUSE OF THE ALLIES THROUGHOUT THE MEDITERRANEAN. THE NATIONAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA SHOULD ACT IMMEDIATELY. THIS IS A UNIQUE OPPORTUNITY TO SHOW THAT IT IS GREATLY CONCERNED WITH THE PEACE OF THE WORLD, THE FREEDOM OF MANKIND AND THE SOLIDARITY AMONGST ITS MEMBER CHURCHES.

ARCHBISHOP MICHAEL

THE PEOPLE AT THE CROSS

By REV. AMBROSE G. GIANNOUKOS, M.S.M
Edmonton, Alta., Canada

AT GOLGOTHA, in the sight of the Temple and the city of Jerusalem, in the presence of about three million people, who had come to the city from distant lands, Jesus, the Son of God, hung upon the cross, an expiatory sacrifice for mankind, burdened with all manner of sin.

Near the Cross of her dying Son, Mary, His Mother, stood, filled with grief. By her side, John, the Beloved Disciple, kneeling at the foot of the Cross, was almost insensible from sorrow and anguish. Mary Magdalene, the penitent, was crying convulsively with her hands around the Cross. At the right of Jesus, on a cross, hung a penitent thief and at the left of Jesus, hung another thief with an impenitent heart, blaspheming the Holy One of Israel.

Around the agonizing Saviour stood the Scribes and the Pharisees, who hated and persecuted the innocent Son of God. Blind to all the predictions of the prophets whose books they had read, blind to the actual miracles which Jesus performed to prove His Divinity and His Mission, filled with envy and hatred, even in death, they stood reviling the Dying Redeemer.

At a distance stood a crowd of curious, indifferent people, who had come to Jerusalem to attend the Feast of the Passover. Having heard of Jesus, they were present at His Crucifixion. Not far from them, the rough soldiers and executioners lay around, dividing the Saviour's clothes among themselves by casting lots for His seamless garment.

This was the society that surrounded the Son of God and Redeemer of the world, who was bleeding on the Cross for the sins of the world. Only a few were there who clung to the Saviour in unwavering faith and true love, ready to die with Him and for Him. There were only a few who suffered all the taunts and sneers; all the reviling and blaspheming, and yet remained steadfast at the Cross. Of these, three were especially faithful to the Saviour: Mary, His Holy Mother; John, His devoted disciple; and Mary Magdalene, the sinful woman.

Those who confessed to Jesus with their hearts and lips and stood faithfully with Him and permitted neither persecution nor death to separate them from Him resemble the faithful three at the Cross. Some resemble the disciple John and the Innocent Mary, and others resemble the repentant Mary who was weeping for her sins.

Today, as then, the number of faithful is small and the number of those like the careless spectators at the Cross of the Crucifixion which are neither decided enemies of Jesus nor even His friends, is the greatest.

Thus, we find at the Cross of Golgotha, the different classes of people of our day represented. Namely, the pure and the innocent, the repenting sinners, and the indifferent.

At the Holy Season, we must endeavor to derive from the meditation on the Mysteries of this Passion and Death of our Lord and Saviour, Jesus Christ, this effect: that we may imitate His virtues and by slowly and attentively considering each virtue by itself, we exercise ourselves in forming a very great desire for it in our hearts, making a firm resolution to practice it in words and works, and also to conceive a holy aversion and horror for the opposite vice.

For example, when contemplating the condemnation of Death on the Cross of Jesus Christ, consider the humility of the Saviour. Being God Himself, as humble as He was innocent, He silently accepted the *unjust sentence* to the ignominious death. Through the act of Jesus at this trial, you see how you should despise yourself, patiently bear all evil, unjust judgement and detraction, and even seek them with joy. Doing this, you occasion to resemble Him. In order to produce these necessary effects and resolutions, you should at each mystery contemplate the following particulars:

1. Who is this sufferer? The most innocent, the Holiest, the most loving, the Only Begotten Son of the Almighty Father, the Lord of Heaven and Earth.

2. What pains and torments, exterior and interior does He suffer?

3. By whom . . . does he suffer? By the Scribes and Pharisees, by the heathen soldiers and tyrants and all who were united there in spirit with His enemies.

4. In what manner does He suffer? With what patience, humility, meekness and love does He bear all ignominy and outrage?

5. For whom does He suffer? For all men, for His enemies and His executioners.

6. Why does He suffer? To make reparations for all the sins of the whole world, to satisfy the justice of God, to reconcile the Heavenly Father, to open Heaven, to give His infinite merits so that we may have strength to follow the way to Heaven.

Especially during the consideration of each of these points it is necessary and at each mystery of the Passion of Christ, that the imitation of His virtues be our purpose, because the true life of the Christian consists of the imitation of Christ.

In considering each stage of the Passion of Christ, vividly in your mind, place the virtue which He practiced. Contemplate it and ask yourself whether you possess this virtue or whether you still cherish the opposite vice.

THE MAN WHO PLEASED THE CROWD

By Rev. *ANTHONY M. CONIARIS*
Minneapolis, Minn.

SO PILATE, wishing to satisfy the crowd, released for them Barabbas; and having scourged Jesus, delivered Him to be crucified" (Mark 15:15).

The question foremost in the mind of Pilate as Christ stood before him was — *"What wrong has this man Jesus done?"* As a judge, Pilate was bound by law to see to it that justice was carried out properly.

It was the custom that every year at the Passover one prisoner should be set free. Pilate brought two prisoners before the crowd: Christ, Whom in his heart he knew to be innocent, and Barabbas, a notorious thief and murderer. *"Whom do you want me to set free, Jesus or Barabbas?"* he asked. *"Barabbas, Barabbas!"* yelled the crowd. *"And what do you want me to do with Jesus?"*

"Crucify Him! Crucify Him!" was the unanimous reply. "So Pilate, wishing to satisfy the crowd, released for them Barabbas; and having scourged Jesus, he delivered Him to be crucified."

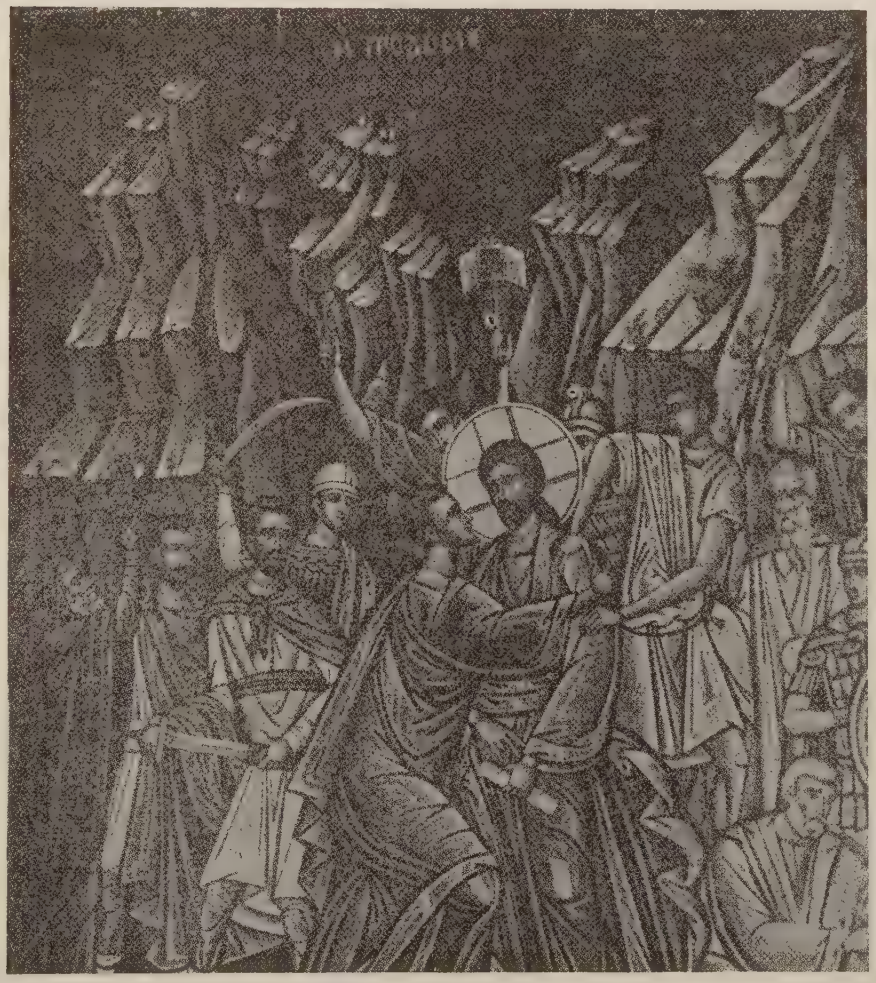
He knew that Jesus was innocent. His own words were, *"I find no fault in this man."* Yet because he wished to "please the crowd," he perverted justice. He delivered Christ up to be scourged and crucified.

Before we throw stones at Pilate we ought to be sure that our hands are clean. How often do we act in the same way? How often do we strive to please the crowd? How often do we sacrifice every principle that we have in order to be socially acceptable?

The chameleon could very well head the list of being the most deceitful member of the animal kingdom. It has the ability to escape detection by changing its coloring to match its surroundings. If it is placed on a green leaf, it turns to that shade of green. If it moves to a brown branch it takes on the brown.

Many Christians act in much the same way. They change their talk and actions as easily as the chameleon, depending upon the setting in which they find themselves. This happens most often in situations in which it makes us uncomfortable socially to be counted as followers of Jesus. We prefer to go with the crowd rather than with God. Our choice is based on a desire to be like the people among whom we live, and to be accepted by them. Let God be left out, if need be, but never let anything happen which will hamper our popularity with the world.

A certain Englishman was the proud possessor of a chameleon. He enjoyed showing it to his friends, because it was always sure fun for them all. When the little animal was placed on the various colors of cloth, the people would watch Jimmy — as he was called — make the strange transformation from one color to the other to match the piece of cloth on which he happened to be placed at the time.



Η ΠΡΟΔΟΣΙΑ
Τοιχογραφία Ζωοδόχου Πηγῆς — Λιόπεσι

One day when Jimmy's owner went on a trip, he left his butler in charge of his pet. The butler promptly invited his friends in for a demonstration. The chameleon performed well and made the usual hit with his observers. Then the butler got a sudden inspiration. He would put Jimmy on a crazy quilt of many colors to see what would happen! In desperate confusion Jimmy tried to adjust himself to all the shades and colors. But he could not. Completely beaten he simply gave up and died.

So it happens with us when we try to adjust ourselves to fit in with everything that comes along. Some day, sooner or later, we find that we cannot play all the colors at once.

God created us to pattern our behavior not after the crowd but after Him. He did not say, "Be ye perfect as the crowd is perfect." But He said, "Be ye perfect as I am perfect." Whenever, like Pilate, we strive to satisfy the crowd instead of God, Christ is re-crucified and this time we are the Pilates. St. Paul was once criticized for *not* changing his colors to match his surroundings. In reply to this criticism he said, in I Cor. 4:3: *"With me it is a very small thing that I should be judged by you or by any human court. . . . It is the Lord who judges me."* In the words of St. Peter, *"We must obey God rather than man."* No one ever became "great" who changed colors. By the same token we can never become faithful and sincere followers of Christ if we conform to the changing standards of the crowd. Remember the sad end of the chameleon when it was placed on the multi-colored quilt. We must be either children of God or children of the world. We cannot be both. We must make the choice.

Ὁ Παρατηρητὴς εἶναι τὸ ἐπίσημον δημοσιογραφικὸν ὄργανον τῆς Ἱερᾶς Ἀρχιεπισκοπῆς. Ἐγγραφόμενοι συνδρομηταὶ ὑποστηρίζετε τὸ ἔργον της.

The Religious News Observer

REV. D. J. CONSTANTELOS, Editor
Perth Amboy, N. J.

National Council of Churches Center

It is now expected that the National Council of Churches' $15,000,000 center in New York, N. Y., will be ready for occupancy late in 1958. Contracts for architectural and engineering services were signed recently for the block-long, seventeen-story building. The new center will be erected on Riverside Drive between 119th and 120th Streets in the Morningside Heights section of Manhattan. Ground for the center was made available under a ninety-nine year lease by John D. Rockefeller, Jr.

The Presbyterian Life, Mar. 3

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Church Leaders Visit Russia

A deputation of nine U.S. Protestant leaders left for a ten-day visit to Russia this month for conversations with Christian leaders in the Soviet Union. It will be the eleventh church group from the West to have entered the Soviet Union within less than two years.

The deputation will be the first broadly representative Protestant group to visit the Soviet Union from the United States since the Bolshevik Revolution. It was selected by the National Council of Churches and will travel to Russia under council sponsorship. The visit will mark the first phase of a two-day visit that will bring Russian churchmen to the United States next June to be guests of the National Council for a period of about ten days.

The Messenger, Mar. 6

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Darwin Evolution Theory Challenged

Out of Italian coal pits have come black fossils now identified for the first time as those of a humanoid creature 10,000,000 years old whose existence challenges the theory that man was descended from man-like apes.

The find suggests that man was well along the process of evolution some 10,000,000 years ago. It suggests there is no connection between apes and man ancient or modern. The discovery challenges the Darwinian dogma, in the opinion of Dr. Helmut de Terra of the Columbia University Department of Geology and Dr. Johannes Huzzler, curator of vertebrate paleontology of the Basle (Switzerland) Natural History Museum.

The N.Y. Herald-Tribune, Mar. 10
The New York Times, Mar. 10

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On Relief of Suffering

Leslie Cooke, director of the W.C.C. division of inter-church aid and service to refugees, reported that affiliated churches last year raised $32 million to aid and rehabilitate refugees, mostly from western Europe. In all, 12,000 refugees were resettled. The division plans to set aside $150,000 during the next two years to rehabilitate victims of the Mau Mau uprising in Kenya.

Deeply disturbed by the suffering of Christians as a result of the Istanbul riots last fall, the committee adopted a resolution expressing sympathy with the Ecumenical Patriarchate and other Orthodox Christians. It endorses the action of the secreteriat and the C.C.I.A. in backing the demand for restitution made by the Istanbul confederation of churches and in forwarding $40,000 for the relief of victims of the riots.

Christian Century, Mar. 7

ΣΚΕΨΕΙΣ ΚΑΙ ΠΑΡΑΤΗΡΗΣΕΙΣ

ΣΤΑΥΡΩΣΙΣ

. . . Στὸν Γολγοθᾶ ἀνέβη ὁ Χριστὸς διὰ νὰ μᾶς δείξῃ παρρησίᾳ πόση ἀγάπη μᾶς φέρνει, ἐπειδὴ καὶ διὰ λόγου μας ἔρχεται διὰ νὰ ἐξοδιάσῃ τὸ αἷμα του. Ἐδῶ σταυρώνουν οἱ δυσσεβέστατοι Ἰουδαῖοι τὸν ἥλιο τῆς δικαιοσύνης, τὸ λυτρωτὴ τοῦ κόσμου . . . ἐδῶ ξαπλώνεται εἰς τὸ σταυρό, διὰ νὰ πληρώσῃ ὅλα τὰ μέτρα τῆς ἀγάπης. Ἐδῶ διαπερνῶνται μὲ καρφιὰ οἱ ἅγιοί του πόδες, διὰ νὰ μὴ σαλεύουν ἀπὸ τῆς ἀγάπης τὸν ὅρο. Ἐδῶ ἁπλώνει τὰ χέρια του διὰ νὰ κρατήσουν τοὺς κεραυνοὺς τῆς δικαίας ὀργῆς τοῦ Θεοῦ. Ἐδῶ τέλος ἀποθνήσκει ἡ ζωὴ εἰς τὸ ξύλο, ἀπὸ τὸ ὁποῖο ἀρχῆθεν ὁ θάνατος ἐτρυγήθη εἰς τὸν Παράδεισο. «Ἐκεῖ ἐσταύρωσαν αὐτόν». Λογιάσατε ὀλίγο, μὲ πόση σκληρότητα, μὲ ποία ἀπανθρωπία. Οἱ Εὐαγγελισταὶ δὲν τὸ περιγράφουσι, διατὶ δὲν τοὺς ἄφηνε ἡ λύπη. Καὶ τὰ δάκρυα ὅπου ἔπεφταν, ὅταν αὐτοὶ ἔγραφαν τὴ λυπητερὰ ἱστορία, ἔσβεναν τοὺς χαρακτῆρας. Λοιπὸν μὲ βραχυλογία ἐπερίγραψαν τὸν ἐπίλογο τοῦ Πάθους. «Ἐκεῖ ἐσταύρωσαν αὐτόν». Ἐνθυμήθη ὁ Ἰησοῦς, κρεμάμενος ἐπὶ σταυροῦ, πὼς ἡ ἀγάπη τοῦ ζωηφόρου ὕδατος ἔμελλε νὰ διψήσῃ πρὸ θανάτου. Ὅθεν καὶ διὰ νὰ πληρώσῃ καὶ τούτη τὴ γραφή, φανερώνει τὴ δίψα του. «Διψῶ!» . . . Ἀλλὰ μὲ τὸ νὰ εἶπε «διψῶ», ἠξεύροντας πὼς ἔμελλον οἱ παράνομοι νὰ τοῦ δώσουν ὄξος καὶ χολή, σημεῖον εἶναι πὼς ἐζήτα καὶ ἄλλη βάσανο. Καὶ δὲν μπορεῖ νὰ φθάσῃ περαιτέρω ἡ ἀγάπη τοῦ πάθους, ἀνίσως καὶ ζητᾷ διὰ παρηγορία τὴ βάσανο, ἀνίσως καὶ διὰ νὰ ἱατρεύσῃ μιὰ λύπη ζητᾷ καὶ ἄλλη τιμωρία. Λέγοντας ὁ Χριστὸς πὼς ἐδίψα, δὲν ἔλεγε πὼς θέλει ἀνάψυξη, ἀλλὰ ἐνθύμιζε τῶν Ἑβραίων τὸ χρέος των. Διψῶ! Ἄνθρωποι, ἐνθυμηθῆτε τῆς χολῆς. Μὴν ἀλησμονήσετε καὶ τοῦτο τὸ πάθος. . . .

Γεωργίου Μαϊωτᾶ, Λόγος εἰς τὸ Πάθος, 1706

ΤΟ ΔΡΑΜΑ ΤΗΣ ΕΛΛΗΝΙΚΗΣ ΜΕΓΑΛΟΝΗΣΟΥ

Τὸ δρᾶμα τῆς Ἑλληνικῆς Μεγαλονήσου Κύπρου συνεχίζεται. Ἡ μέθοδος τῆς βίας, τὴν ὁποίαν ἡ Ἀγγλικὴ Κυβέρνησις ἐξέλεξε διὰ τὴν ἐπιβολὴν δῆθεν τῆς τάξεως καὶ τοῦ νόμου, προσέλαβε δυσειδῆ ἔκτασιν καὶ ἔντασιν. Ὁ ἀρχηγὸς τῆς Ἐκκλησίας Κύπρου καὶ οἱ ἔμεσοι συνεργάται του εὑρίσκονται ἀκόμη εἰς τὴν ἐρημόνησον τοῦ Ἰνδικοῦ Ὠκεανοῦ. Εἰς τὴν δύσμοιρον νῆσον οἰκογενειακὰ ἄσυλα παραβιάζονται, ἡγιασμένοι χῶροι Ἐκκλησιῶν καταπατοῦνται, ἱερεῖς φυλακίζονται, σχολεῖα κλείουν, ἐλεύθεροι πολῖται ξυλοκοποῦνται καὶ γυναικόπαιδα φονεύονται ἀπὸ τὸν στρατὸν τῆς Ἀγγλικῆς Κατοχῆς. Ἕνας ὁλόκληρος λαός, λαὸς μὲ λαμπρὰν ἱστορίαν καὶ ὑπερόχους ἐπιδόσεις εἰς ὅλους τοὺς τομεῖς τοῦ πολιτισμοῦ — ὁ Ἑλληνικὸς λαὸς τῆς Κύπρου — δοκιμάζεται σκληρά. Καὶ ἡ δοκιμασία αὐτὴ ἔφθασεν εἰς τὸ ἀνώτατον σημεῖον τῆς ἀνθρωπίνης ψυχικῆς ἀντοχῆς κατὰ τὴν Ἐθνικὴν ἡμέραν τῆς 25ης Μαρτίου. Περίτρομος ὁ κατακτητὴς ἀπὸ τὴν ἐμμονὴν τῶν Κυπρίων εἰς τὰς παραδόσεις καὶ τὴν ἀγάπην των πρὸς τὴν ἐλευθερίαν, συνέλαβε τὴν ἄνομον ἰδέαν νὰ κρατήσῃ ἐγκλείστους εἰς τὰ σπίτια των ὅλους τοὺς κατοίκους καὶ νὰ τοὺς στερήσῃ τῆς εὐκαιρίας νὰ ἀναπέμψουν ἀπὸ κοινοῦ καὶ ἐπ' ἐκκλησίαις τὴν θερμὴν προσευχήν των πρὸς τὴν προστάτιδα τῶν ἀδικουμένων, τὴν Παρθένον Μαρίαν, τὴν Ἁγίαν Μητέρα τοῦ Θεοῦ. Εἰς τὰς σελίδας τῆς ἱστορίας τῆς βίας καὶ καταπατήσεως τῶν θείων καὶ ἀνθρωπίνων δικαιωμάτων ἀναγράφονται ἄπειροι κακαὶ πράξεις. Ἡ πρᾶξις ὅμως τῆς Ἀγγλικῆς Κυβερνήσεως νὰ φυλακίσῃ ὁμαδικῶς χιλιάδας χριστιανῶν καὶ νὰ τοὺς στερήσῃ τοῦ δικαιώματος τῆς λατρείας εἶναι ἀπὸ τὰς πλέον καταδικαστέας. Θέλομεν νὰ ἐλπίζωμεν πάντως, ὅτι καὶ ἡ πρᾶξις αὐτὴ δὲν ἄφησε ἀδιαφόρους τοὺς ἰσχυροὺς τῆς ἡμέρας καὶ ἰδιαιτέρως τοὺς θρησκευτικοὺς καὶ πνευματικοὺς ἡγέτας τῆς Χριστιανοσύνης καὶ ὅτι πάντες οὗτοι θὰ συνεχίσουν ἐργαζόμενοι δι' ὅλων των τῶν δυνάμεων διὰ νὰ θέσουν τέρμα εἰς τὸ δρᾶμα τῆς Κύπρου καὶ νὰ δώσουν τὴν λύσιν, ποὺ ὑπαγορεύει ἡ ἱστορία καὶ αἱ ἀρχαὶ τῆς χριστιανικῆς ἠθικῆς.

Ο ΝΕΟΣ ΑΡΧΙΕΠΙΣΚΟΠΟΣ ΑΘΗΝΩΝ

Ὑπὸ τῆς Ἱεραρχίας τῆς Ἐκκλησίας τῆς Ἑλλάδος ἐξελέγη Ἀρχιεπίσκοπος Ἀθηνῶν καὶ Πάσης Ἑλλάδος ὁ Μητροπολίτης Λαρίσης Δωρόθεος. Οἱ ἀγαπῶντες τὴν Ἐκκλησίαν τῆς Γενετείρας μας καὶ οἱ ἐκτιμῶντες βαθύτατα τὴν ὑψίστην ἀποστολὴν τῆς Ἱερᾶς Ἀρχιεπισκοπῆς Ἀθηνῶν εὔχονται εἰς τὸν Ὕψιστον, ὅπως ἐνισχύσῃ τὸν νέον Ἀρχιεπίσκοπον εἰς τὸ βαρὺ καὶ ὑπεύθυνον ἔργον του. Εἶναι ἀληθές, ὅτι τὰ προβλήματα τῆς Ἐκκλησίας τῆς Ἑλλάδος δὲν εἶναι εὐχερῆ. Οἱ καιροὶ εἶναι δύσκολοι καὶ ἡ Ἐκκλησία καλεῖται νὰ καθοδηγήσῃ σωφρόνως τὸ ποίμνιον ἐν μέσῳ οἰκονομικῶν δυσκολιῶν, ἐσωτερικῶν καὶ ἐξωτερικῶν πολιτικῶν ἀνωμαλιῶν καὶ τῆς συνακολουθούσης αὐτὰς πνευματικῆς συγχύσεως. Εὐτυχῶς αἱ δυνάμεις, ποὺ ἐγκλείει ἐντός της ἡ Ἐκκλησία, δὲν εἶναι κατώτεραι τῶν προβλημάτων τούτων. Ὅταν αἱ δυνάμεις αὐταὶ κατευθύνωνται καλῶς, ὅταν ἡ διαχείρισις τῶν ἐκκλησιαστικῶν προβλημάτων ἀσκῆται πεφωτισμένως, ὅταν εἰλικρινὴς πίστις καὶ ἀφοσίωσις πρὸς τὸν Ἱδρυτὴν τῆς Ἐκκλησίας διέπῃ τὰς πράξεις τῶν ὑπευθύνων, τότε ὁ δρόμος πρὸς χριστιανικὴν δρᾶσιν καὶ δημιουργίαν ἀνοίγεται εὐρύς. Τὰ εὐσεβῆ τέκνα τῆς Ἑλληνικῆς Ἀρχιεπισκοπῆς Ἀμερικῆς εὔχονται, ὅπως ὁ Κύριος πλουτίσῃ μὲ τοὺς εὐχύμους καρποὺς τῆς χριστιανικῆς αὐτῆς δράσεως τὸ ποίμνιον τῆς Ἐκκλησίας τῆς Ἑλλάδος.

FACING OUR GREATEST CHALLENGE DURING LENT

By REV. CONSTANTINE J. KAZANAS
New York, N. Y.

FOR US, the Greek Orthodox Youth of America, the seven week period of the Great Lent are an important test of faith and strength. We must meet the test with determination and pass it triumphantly. For it was G.O.Y.A. that gave to the youth of our Church the motto of Christian life: "LIVE YOUR ORTHODOX FAITH."

At the last Conference of our Organization, held in Minneapolis in 1954, and at all the District Conferences held since then, we Goyans repeatedly went on record throughout the nation that we pledge ourselves to "*live* our Orthodox Faith." During Lent, therefore, we must lead in the spiritual exercises that our Holy Mother Church has designated for every Orthodox Christian. We are compelled to translate the Church's teachings concerning Lent into action, into a daily expression of our living faith in Christ Jesus "Who for us men and for our salvation came down from Heaven, and was . . . crucified . . . suffered and was buried; and arose on the third day."

From the earliest Christian centuries, the Lenten period has been observed by Christians the world over as a period of purification and refinement of body and soul. Only through such preparation can a Christian appreciate fully the greatness of God's love for man which was culminated by Jesus in His sacrifice upon Golgotha.

The conditions under which we live make it necessary for us to observe Lent faithfully. No one can possibly achieve a thorough understanding of the redeeming significance of the Crucifixion and Resurrection of Christ by simply attending the solemn services of Holy Thursday, Good Friday, and Easter Sunday.

I believe that everyone will agree that in order to *live* a good Lent and absorb fully the saving message that radiates from the empty tomb of the Resurrected Christ, we must be *physically fit,* intellectually aware, and spiritually inclined, after sufficient contemplation, to rejoice, as the Apostle did on that first Easter, because ever since then, death was vanquished.

The physical, intellectual, and spiritual development of which I speak is needed by all and can be accomplished by each and everyone of us during Lent. St. Paul wrote to the Romans about this very same need when he counselled them:

"Now it is high time to awake out of sleep. . . . Let us cast off the works of darkness and put on the armor of light."

At the outset we are called upon to "wake up," in the very same sense that we would say those words today. Wake up and live the truth. We should look into our hearts and see ourselves as we really are, and then to compare what we see with what we would want Christ our Saviour to see. There is no human soul which does not hide some works of darkness in its depths. Such works that we would never expose to examination under the light. Through His great Apostle, Jesus calls out to us today to rid ourselves of such destructive practices and soul-staining habits, and to protect ourselves with the armor of light. You should notice carefully the wisdom of St. Paul's words. We cannot cast off the works of darkness and immediately put on the *works of light.* There is a necessary interval in which every Christian must take an active, courageous part. This is the interval in which we fight off our bad habits, our faults, our sins — every weakness that tries to cling to us like a parasite that is bound to thrive on our precious life-blood.

The armor of light, therefore, must come first. This is the armor of the Spirit. This is the armor that Christ gave to each of us during Baptism and Chrismation and which He strengthens each time we approach Him in the Sacraments of Penance and Holy Communion. This spiritual armor we must put on during the Lenten period so that we may put it aside forever, after the Holy Eucharist which we will receive at the Easter Liturgy when we shall embark on a new life of works of light and righteousness.

Now, this may sound like a typical sermon that you would expect from your religious adviser. But it isn't just a sermon, my dear brothers and sisters in Christ, my dear fellow Goyans. This is a challenge that we must all face, *if* we are to "live our Orthodox Faith," *if* we intend to live up to the pledge that we have made before God and our fellow men. We cannot be members in good standing in GOYA if we are not in good standing as members of the body of Christ which is His Church. And we cannot stand before Christ unless we are "without spot, or wrinkle or any such thing, but holy and pure." (Ephesians 5:27)

Let each and everyone of us evaluate his faith and his actions during Lent. Let us observe the days of abstinence and attend the Sacraments as frequently as possible. Daily prayer and weekly devotion at the Divine Liturgy will purify and refine our whole being. Good reading and the study of the Scriptures will bolster our mind in its wanderings. Our peace of mind will ease the minor hardship of fasting. No worldly desires or temptations can root themselves in a pure, strong Christian heart. With such preparation nothing will be able to pierce our armor of light.

Ready? Let's all start Lent with these thoughts, with one heart and with a unanimous decision to succeed; Let's all make this pledge together for our own salvation, for the sake of GOYA, and for the lasting glory of our Lord and Saviour, in Whose name I wish

GREEK ARCHDIOCESE OF NORTH AND SOUTH AMERICA
ΕΛΛΗΝΙΚΗ ΑΡΧΙΕΠΙΣΚΟΠΗ ΑΜΕΡΙΚΗΣ ΒΟΡΕΙΟΥ ΚΑΙ ΝΟΤΙΟΥ

JUVENILE DELINQUENCY

A STATEMENT

In the following statement His Eminence, Archbishop Michael expresses the viewpoint of the Greek Archdiocese on the problem of juvenile delinquency. This statement has been submitted to the Senate Committee for Juvenile Delinquency under the chairmanship of Senator Estes Kefauver.

THE GREEK ARCHDIOCESE of North and South America, comprising of, and having under its jurisdiction more than three hundred and fifty (350) Greek Orthodox Communities in the United States, is greatly concerned with juvenile delinquency in our Country. It firmly believes that the most laudable campaign against this great evil carried on by a Committee, under the wise chairmanship of Senator Estes Kefauver, should indicate measures both negative and positive in order to effectuate the results we all expect. When we speak of negative measures to be taken, in order to lessen as much as possible the cases of juvenile delinquency, we mean acts that should be avoided by our youth, as well as those that we adults should not give them the opportunity to witness. Gambling, for instance, is an act that induces many people, both the youth and adults, to delinquency. Therefore, it must be ostracized from the family environment. The most effective lesson, good or evil, as is well known, is that which is presented to young men and women by deeds and examples. The youth must grow up in a clean, moral environment so that the community may have the highest caliber of citizens. Young men and women living in an environment in which profanity, drinking, gambling and other vices prevail, are ensnared in the tentacles of delinquency.

Youth is very much impressed, not by what we say, teach, and preach, but by the examples of our every-day life. Therefore, it is incumbent upon us for the benefit of the youngsters around us to pay close attention to our words and to our deeds.

Among the negative measures are included filthy pictures, crime films, which, unfortunately, are so freely and lavishly projected on the screen and on television.

If on the one hand we decry juvenile delinquency and stigmatize our much-to-be-pitied and sympathized-with youth, who are very often reluctant victims, and yet on the other hand condone the acts that they witness in their every-day life, no wonder the cases of juvenile delinquency are constantly increasing. In other words, we must combat this unhealthy condition by paying due attention to the food which is supplied to their senses and to their hearts.

At this point let us consider the positive measures for the prevention of juvenile delinquency. The most positive way, of course, is to assist our youth to fight against it. We must help them mold strong characters. When we say strong characters, we mean those endowed with the power to resist any evil temptation. Such strong characters can be built only with the most valuable contribution of the factor of religion. Religion in its most simple definition is the relationship of man with his Creator, the Almighty and All-Wise, our Common Heavenly Father. This relationship should be, however, active, conscientious, expressed through prayer and doing good, in order to derive the satisfactory results we expect.

The building of a strong character is something quite unthinkable without the cooperation of religion. If one neglects this mighty factor in endeavoring to build up a strong character capable of resisting evil thoughts, words and deeds, it is like trying the impossible, like building on thin air. The most glaring example of this great and fundamental truth is Russian Communism; its basic principle from the very beginning was and continues to be the neglect and persecution of religion. The result, after thirty-eight years, is known to all of us. We know it by the statement made by the principal exponents of Russian Communism. Thus, Soviet Russia, from one end to the other, has become a country of delinquency. The leaders of Russian Communism, in sensational revelations, have been telling us the last few days what we have always known; that the man who was for years and years the supreme despot, the demi-god of Russian and world Communism was a criminal — a criminal of the greatest degree that human history has ever witnessed. Yesterday he was worshipped by millions as the infallible

(Continued on page 93)

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each of you personally a Blessed Lent and a Glorious Easter.

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WHY TWO EASTERS?

By JOHN E. REXINE, Faculty Member
School of Humanities, Brandeis University

AGAIN the question is in everyone's mind, "Why do we, as Greek Orthodox Christians celebrate the great Christian Holy Day of Easter on a different day from our Western Christian neighbors? Every year we are offered an explanation and the following year we repeat our query because we have forgotten the explanation. Why doesn't the Greek Orthodox Church change its calendar to conform with the Western Church? There must be an explanation and it must be reasonable.

Unfortunately, there are such things as historical errors. The frequent repetition of the error that has been perpetuated eventually leads to the perpetuation of the error and consequently the positing of that error as historical or religious truth. It is absolutely incontestable that historically the calculations used by the Greek Orthodox Church in the determination of the date for Easter are correct.

The Western churches have persisted in the perpetuation of error. The Greek Orthodox Church is not a Christian minority in universal terms. The Greek Eastern Orthodox Church commands the adherence of over 250 millions of Christian faithful. The Greek Orthodox Church remains the Mother Church of all the Christian Churches. It is unfortunate that so many Christian sects persist in straying away from the correct path of truth.

The Eastern Orthodox Church follows the rules set down by the First Oecumenical Council of Nicaea in 325 A.D. When these rules were set down, there was only one universal Christian Church. It is notable that the Greek Orthodox Church still adheres to the rules for the determination of the Easter date. Be it noted that the Roman pontiff sent delegates to this Oecumenical Council and at the other six Oecumenical Councils (the only seven that are acknowledged by the Greek Orthodox Church as universally Christian) and that the provisions of these councils were binding upon all Christians, including what later became known as Roman Catholics.

These are the rules that were set down by the First Oecumenical Council at which the presiding officer was the Emperor Constantine:

(1) Easter is not to fall earlier than the 22nd of March nor later than the 25th of April. (NOTE: At the time of the Council of Nicaea, the Julian Calendar was in effect. It was later found not to be as accurate as the Gregorian Calendar which is astronomically more accurate and is 13 days ahead of the Julian Calendar. Naturally, the Gregorian Calendar is the one now universally used and in accordance with which calculations are now made. This means that the 22nd of March, for examle, in the Julian Calendar, is the 4th of April in the Gregorian; or to take another example, the 25th of April in the Julian Calendar is the 8th of May in the Gregorian Calendar.)

(2) Easter Day is to be the Sunday after the full moon which falls on or immediately after the 21st of March. If the full moon occurs on a Sunday, Easter is to be calculated as falling on the following Sunday.

(3) Easter must always *follow* the Jewish Passover, and not be celebrated before or at the same time with it.

This last rule set down by the First Oecumenical Council is the one that generally makes the difference. It is the violation of this provision by the Latin and other Christian Churches that makes for two different Easters.

If we look at any of the four Gospels, Matthew, Mark, Luke or John, we will see that Christ was crucified and resurrected AFTER, not before nor during the Jewish Passover.

An Easter that coincides with the Jewish Passover is not only incorrect historically, but it is incorrect religiously. It is in fact, in direct contradiction to the words of the Holy Gospels. Just as incorrect, if not more so, would be an Easter that occurs *before* the Jewish Passover. Let me quote just one citation from the Gospel according to St. Matthew (ch. 26, 1-5):

"And it came to pass, when Jesus had finished all these sayings, he said unto his disciples, Ye know that *after two days is the feast of the passover,* and the Son of Man is betrayed to be crucified. Then assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high priest who was called Caiaphas. And consulted that they might take Jesus by subtility, and kill him. But they said, *Not on the feast day, lest there be an uproar among the people.*"

A look at the other Gospels will further strengthen the correct position of our Church.

After reading this article, the Greek Orthodox Christian should not only have satisfied his own conscience as to the correctness of the Greek Church in insisting upon religious truth, but also pride himself on the fact that the Greek Orthodox Church rests upon firm historical truth.

It would therefore be an act of ignorance on our part to ask the Greek Church to change the date of Easter; more appropriate would be to enlighten our Western neighbors of our justification of and insistence upon the Greek Orthodox Easter calculations.

Christ our passover is sacrificed for us: therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.
ST. PAUL

ΕΤΟΣ ΚΒ΄

Ο ΟΡΘΟΔΟΞΟΣ ΠΑΡΑΤΗΡΗΤΗΣ

ΑΡΙΘ. 433

ΙΕΡΑ ΑΡΧΙΕΠΙΣΚΟΠΗ

Σύστασις Κινηματογραφικῆς Ταινίας

Δι' ἐγκυκλίου τῆς Ἱερᾶς Ἀρχιεπισκοπῆς συνιστᾶται εἰς τὸ πλήρωμα τῆς Ἐκκλησίας μας κινηματογραφικὴ ταινία ἐπιδεικνύουσα πρόσωπα καὶ πράγματα τοῦ Οἰκουμενικοῦ Πατριαρχείου, τῆς γενετείρας μας Ἑλλάδος, τῆς χώρας τοῦ Λιβάνου καὶ τῆς Συρίας, ὡς καὶ τῶν Ἁγίων Τόπων. Τὴν κατασκευὴν τῆς ταινίας αὐτῆς ἐπέβλεψεν ὁ Πανοσιολ. Ἀρχιμ. Δανιὴλ Γαμβρίλης. Οἱ ἐνδιαφερόμενοι δύνανται νὰ τὴν προμηθευθοῦν ἐκ τῆς ἀκολούθου διευθύνσεως:

Rev. Daniel Gambrilis
5957 South Peoria
Chicago 21, Ill.

Ρωμαιοκαθολικὸς Κίνδυνος

Ἐφιστᾶται ἡ προσοχὴ τῶν Χριστιανῶν μας εἰς τὴν ἀπὸ σκοποῦ χρησιμοποίησιν ὑπὸ τῆς Ρωμαιοκαθολικῆς Ἐκκλησίας τῶν ὅρων "Greek Catholic Church" καὶ "Greek Catholics" διὰ τὴν ὀνομασίαν τοῦ Οὐνιτικοῦ κλάδου καὶ ποιμνίου της. Πρὸς ἀποφυγὴν συγχύσεως ἡ Ἱερὰ Ἀρχιεπισκοπὴ παρακαλεῖ πατρικῶς καὶ ἐκκλησιαστικῶς προτρέπει, ὅπως ἐπιμελῶς ἀποφεύγεται ἡ λέξις "Catholic," ὅταν γίνεται λόγος, γραπτῶς ἢ προφορικῶς, περὶ τῆς Ἐκκλησίας μας. Πρέπει δὲ νὰ καλοῦμε πάντοτε καὶ κατὰ κανόνα τὴν Ἐκκλησίαν μας "Greek Orthodox Church," ὅταν δὲ ἀναφερώμεθα εἰδικῶς εἰς τὴν ἐν Ἀμερικῇ Ἑλληνικὴν Ὀρθόδοξον Ἐκκλησίαν μας τὴν περιλαμβάνουσαν Ἕλληνας, Ρώσσους, Σέρβους, Ρουμάνους, Οὐκρανούς, Καρπαθορώσσους, Βουλγάρους καὶ Ἀλβανούς, "Eastern Orthodox Church." Ἐπίσης δέον νὰ ἀποφεύγεται ὁ χαρακτηρισμὸς τῆς Ἐκκλησίας μας ὡς "Greek Orthodox Catholic Church."

Τὸ Κυπριακὸν

Ἡ Ἱερὰ Ἀρχιεπισκοπὴ δι' ἐγκυκλίου της πρὸς τοὺς Ἱερατικοὺς Προϊσταμένους, τὰ Διοικητικὰ Συμβούλια καὶ τὰς Ὀργανώσεις ὑπέδειξε τὴν ἀποστολὴν τηλεγραφημάτων διαμαρτυρίας πρὸς τὰ μέλη τοῦ Κογκρέσσου διὰ τὴν ὑπὸ τῶν Ἄγγλων ἐξορίαν τοῦ Ἀρχιεπισκόπου Κύπρου κ. Μακαρίου, τοῦ Σεβ. Μητροπολίτου Κυρηνείας κ. Κυπριανοῦ καὶ τῶν συνεργατῶν των. Ὡσαύτως ὑπέδειξε τὴν ἀποστολὴν τηλεγραφημάτων πρὸς τοὺς Ὁμοσπονδιακοὺς Γερουσιαστὰς (τοῦ μέρους ὅπου ἀνήκει ἡ Κοινότης) καὶ τὰ μέλη τῆς ἐπὶ τῶν Ἐξωτερικῶν ὑποθέσεων ἐπιτροπῆς τῆς Γερουσίας διὰ τὴν ὑποστήριξιν ἐν τῇ Γερουσίᾳ τῆς εἰσαχθείσης πρὸς ψήφισιν ἀποφάσεως περὶ τοῦ δικαιώματος τῆς αὐτοδιαθέσεως τῶν Κυπρίων ἀδελφῶν μας. Τὴν ἀπόφασιν ταύτην εἰσήγαγε πρὸς υἱοθέτησιν καὶ ψήφισιν ὁμὰς Γερουσιαστῶν πρωτοβουλίᾳ τῆς Ὀργανώσεως ΑΧΕΠΑ.

Ὁ Ἑορτασμὸς τοῦ Πάσχα

Ἀπὸ τὴν ἐγκύκλιον τῆς Ἱερᾶς Ἀρχιεπισκοπῆς σχετικῶς μὲ τὸν ἑορτασμὸν τοῦ Πάσχα ἀποσπῶμεν τὰ κάτωθι διαφωτιστικά:

«Σύμφωνα μὲ τὴν ἀπόφασιν τῆς Οἰκουμενικῆς Συνόδου ἑορτάζομεν τὸ Πάσχα τὴν Κυριακὴν μετὰ τὴν πανσέληνον τὴν ἀκολουθοῦσαν τὴν ἐαρινὴν ἰσημερίαν. Ἐπίσης ἑορτάζομεν τὸ Πάσχα πάντοτε μετὰ τὸ Ἰουδαϊκόν, σύμφωνα μὲ τὸν 7ον κανόνα τῶν Ἁγίων Ἀποστόλων. Ἡ ἐαρινὴ ἰσημερία συμπίπτει τὴν 21ην Μαρτίου. Ἡ πρώτη πανσέληνος μετὰ τὴν ἐαρινὴν ἰσημερίαν ἦτο ἐφέτος ἡ 26η Μαρτίου. Τὸ δὲ Ἰουδαϊκὸν Πάσχα ἀρχόμενον ἀπὸ τῆς 27ης Μαρτίου ἔληξε τὴν 3ην Ἀπριλίου. Διὰ τοῦτο ἀκριβῶς δὲν ἦτο δυνατὸν νὰ ἑορτάσωμεν τὸ Πάσχα τὴν 1ην Ἀπριλίου ὅπως ἑώρτασαν οἱ Ρωμαιοκαθολικοὶ καὶ οἱ ἐξ αὐτῶν προελθόντες Διαμαρτυρόμενοι, οἱ ὁποῖοι καὶ μετὰ τῶν Ἰουδαίων ἑορτάζουν τὸ Πάσχα ὡς ἐπίσης καὶ πρὸ τῶν Ἰουδαίων.

«Καὶ ἐφ' ὅσον δὲν ἑορτάζομεν τὴν Κυριακὴν μετὰ τὴν πρώτην πανσέληνον τῆς ἐαρινῆς ἰσημερίας, κατὰ τὸν Ματθαῖον τὸν Βλάσταρην, τὸν καταρτίσαντα τὸ 1335 τὸ Σύνταγμα τῶν θείων καὶ ἱερῶν Κανόνων, τὴν ἀρχαίαν Παράδοσιν τῆς Ἐκκλησίας διερμηνεύοντες, πρέπει νὰ μεταβῶμεν εἰς τὴν δευτέραν πανσέληνον μετὰ τὴν ἐαρινὴν ἰσημερίαν, ἡ ὁποία εἶναι ἡ 25η Ἀπριλίου. Κατὰ τὸν ἴδιον ὅμως διάσημον κανονιολόγον Μ. Βλάσταρην, ἐφ' ὅσον ἀφήνομεν τὴν πρώτην πανσέληνον καὶ μεταβαίνομεν εἰς τὴν δευτέραν τοιαύτην μετὰ τὴν ἐαρινὴν ἰσημερίαν, πρέπει ν' ἀφήσωμεν καὶ ὁλόκληρον τὸν μῆνα. Διὰ τοῦτο δὲν ἑορτάζομεν τὸ Πάσχα τὴν Κυριακήν, 29ην Ἀπριλίου, καὶ μεταβαίνομεν εἰς τὴν πρώτην Κυριακὴν τοῦ ἑπομένου μηνός, ἤτις εἶναι ἡ 6η Μαΐου, καθ' ἣν ἐφέτος ἑορτάζομεν τὸ Πάσχα».

Πρόγραμμα Περιοδείας τοῦ Σεβασμιωτάτου

Τὸ πρόγραμμα τῆς περιοδείας τοῦ Σεβασμιωτάτου Ἀρχιεπισκόπου διὰ τὴν περίοδον ἀπὸ 27ης Ἀπριλίου μέχρι 21ης Μαΐου ἔχει ὡς ἑξῆς:

27η Ἀπριλίου, Παρασκευή: Ἀναχώρησις ἐκ Νέας Ὑόρκης δι' Ἅγιον Φραγκίσκον Καλιφορνίας.

28η Ἀπριλίου, Σάββατον: Χοροστασία κατὰ τὸν ἑσπερινὸν ἐν τῷ Ἱερῷ Ναῷ τοῦ Εὐαγγελισμοῦ τῆς Θεοτόκου, ἐν Ἁγ. Φραγκίσκῳ.

29η Ἀπριλίου, Κυριακὴ τῶν Βα-

ἰων: Θεία Λειτουργία ἐν τῷ Ἱερῷ Ναῷ τῆς Κοιμήσεως τῆς Θεοτόκου, ἐν Oakland, Calif.

29η Ἀπριλίου, τὸ ἑσπέρας: Χοροστασία κατὰ τὴν ἀκολουθίαν τοῦ Νυμφίου ἐν τῷ Ἱερῷ Ναῷ τῆς Ἁγίας Τριάδος ἐν Ἁγ. Φραγκίσκῳ.

30ὴ Ἀπριλίου, Μ. Δευτέρα: Ἀναχώρησις σιδηροδρομικῶς ἐξ Ἁγ. Φραγκίσκου διὰ Los Angeles, Calif.

1η Μαΐου, Μ. Τρίτη: Ἄφιξις εἰς Los Angeles.

2α Μαΐου, Μ. Τετάρτη: Ἀκολουθία τοῦ Ἁγίου Εὐχελαίου εἰς τὸν Ἱερὸν Ναὸν τοῦ Προφήτου Ἠλιοῦ ἐν San Bernardino, Calif.

3η Μαΐου, Μ. Πέμπτη, ἑσπέρας: Χοροστασία κατὰ τὴν ἀκολουθίαν τῶν Ἁγίων Παθῶν τοῦ Κυρίου ἐν τῷ Ἱερῷ Ναῷ τῆς Κοιμήσεως τῆς Θεοτόκου ἐν Long Beach, Calif.

4η Μαΐου, Μ. Παρασκευή, ἑσπέρας: Χοροστασία ἐν τῷ Καθεδρικῷ Ναῷ τῆς Ἁγίας Σοφίας, ἐν Los Angeles, Calif.

5η Μαΐου, Μέγα Σάββατον, ἑσπέρας: Θ. Λειτουργία, κατὰ τὴν μεσονύκτιον Θείαν Λειτουργίαν τῆς Ἀναστάσεως, ἐν τῷ Καθεδρικῷ Ναῷ τῆς Ἁγίας Σοφίας ἐν Los Angeles, Calif.

8η Μαΐου, Τρίτη τῆς Διακαινησίμου: Χοροστασία κατὰ τὸν Ἑσπερινὸν ἐν τῷ Ἱερῷ Ναῷ τοῦ Ἁγίου Γεωργίου ἐν Fresno, Calif.

9η Μαΐου, Τετάρτη τῆς Διακαινησίμου: Μετάβασις εἰς Sacramento, Calif., ὅπου ἐπὶ τρεῖς ἡμέρας θὰ λάβῃ χώραν ἡ Περιφερειακὴ Κληρικολαϊκὴ Συνέλευσις τῶν Δυτικῶν Πολιτειῶν.

13η Μαΐου, Κυριακὴ τοῦ Θωμᾶ: Ἡ Θεία Λειτουργία μετὰ τῶν ἐγκαινίων τοῦ Ἱεροῦ Ναοῦ τοῦ Εὐαγγελισμοῦ τῆς Θεοτόκου τῆς Ἑλληνικῆς Κοινότητος ἐν Sacramento, Calif.

14η Μαΐου: Μετάβασις ἀεροπορικῶς εἰς Portland, Oregon. Τὴν ἑπομένην 15ην Μαΐου, ἡμέραν Τρίτην, χοροστασία κατὰ τὸν Ἑσπερινὸν ἐν τῷ Ἱερῷ Ναῷ τῆς Ἁγίας Τριάδος.

16η Μαΐου: Μετάβασις ἀεροπορικῶς εἰς Vancouver, Canada. Τὴν ἑπομένην 17ην Μαΐου, ἡμέραν Πέμπτην, χοροστασία κατὰ τὸν Ἑσπερινὸν ἐν τῷ Ἱερῷ Ναῷ τοῦ Ἁγίου Γεωργίου.

Παρουσίᾳ τοῦ Βασιλέως, τῆς Κυβερνήσεως καὶ ἄλλων ἐπισήμων ἡ Πρωτεύουσα ἐκήδευσε τὴν 24/3/56 τὸν ἐκδημήσαντα εἰς Κύριον Ἐθνικὸν καὶ Θρησκευτικὸν Ἡγέτην, Ἀρχιεπίσκοπον Ἀθηνῶν καὶ Πάσης Ἑλλάδος Σπυρίδωνα. Εἰς τὴν φωτογραφίαν μία γενικὴ ἄποψις τῆς πομπῆς τοῦ ἐκδημήσαντος Ἀρχιεπισκόπου Σπυρίδωνος. — 24/3/56.

18η Μαΐου: Ἀναχώρησις ἀεροπορικῶς διὰ Seattle, Washington.

19η Μαΐου: Χοροστασία κατὰ τὸν Ἑσπερινὸν ἐν τῷ Ἱερῷ Ναῷ τῆς Κοιμήσεως τῆς Θεοτόκου τῆς πόλεως Seattle, Washington.

20ὴ Μαΐου: Θεία Λειτουργία ἐν τῷ Ἱερῷ Ναῷ τοῦ Ἁγίου Δημητρίου τῆς ἰδίας πόλεως.

21η Μαΐου: Ἀναχώρησις ἀεροπορικῶς διὰ Νέαν Ὑόρκην.

Ἀναγνώρισις τῆς Ἐκκλησίας μας

Ἡ Πολιτεία τῆς Μασσαχουσέττης ἀνεγνώρισε δι' ἰδιαιτέρου νόμου τὴν Ὀρθόδοξον Ἐκκλησίαν ὡς μίαν τῶν ἐπισήμων Ἐκκλησιῶν ἐν τῇ Πολιτείᾳ ταύτῃ. Μέχρι σήμερον ἔχουν ἀναγνωρίσει τὴν Ὀρθόδοξον Ἐκκλησίαν ὡς Major Faith αἱ Πολιτεῖαι West Virginia, Delaware, Connecticut, Texas, New Jersey, Pennsylvania καὶ Massachusetts. Ὑπεβλήθησαν δὲ ἐσχάτως εἰδικὰ νομοσχέδια ἀναγνωρίσεως εἰς τὴν Βουλὴν τοῦ New York State ὑπὸ τοῦ Γερουσιαστοῦ Ἐξοχ. κ. Thomas F. Campbell καὶ εἰς τὴν Βουλὴν τοῦ State of Michigan ὑπὸ τοῦ Ἐξοχ. Βουλευτοῦ κ. Leslie H. Hudson. Ὁ Σεβ. Ἀρχιεπίσκοπος δι' ἰδιαιτέρας ἐγκυκλίου συνέστησεν ἤδη πρὸς τοὺς Εὐλαβ. Ἱερεῖς, τὰ Ἐντιμ. Διοικητικὰ Συμβούλια τῶν Κοινοτήτων, Φιλοπτώχων Ἀδελφοτήτων, Νεολαίας καὶ Σωματείων, ὅπως παροτρύνουν τὴν ὁμογένειαν καὶ ἀποσταλῶσι κατὰ χιλιάδας τηλεγραφήματα καὶ ἐπιστολαὶ πρὸς τοὺς Γερουσιαστὰς καὶ Βουλευτὰς τῶν δύο αὐτῶν Πολιτειῶν παρακαλοῦντες ὅπως ψηφισθῶσι τὰ νομοσχέδια ταῦτα.

—Τὴν 13ην Μαρτίου ἐδημοσιεύθη ὑπὸ τοῦ Ὑπουργείου Ἀμύνης ὁ σχετικὸς Νόμος καθ' ὃν οἱ καταταξόμενοι εἰς τὰς Ἐνόπλους Δυνάμεις Ὀρθόδοξοι Χριστιανοὶ νέοι θὰ ἔχουν χαραγμένον εἰς τὰ dog tags αὐτῶν τὸ ὄνομα τῆς Ἐκκλησίας αὐτῶν, Eastern Orthodox. Θὰ ἀναγράφεται δὲ τοῦτο ὁλόκληρον, καθότι, συμφώνως πρὸς τὴν εἰδικὴν

ταξιν, ἔχει ὀλιγώτερα τῶν 18 χμμάτων. Εἰδοποιοῦνται ὅθεν ὅ- οἱ προσερχόμενοι εἰς τὴν ὑπη- νίαν τῆς Πατρίδος ὅπως ζητοῦν ιτο.

-Τὴν 15ην Μαρτίου ὁ Ἐξοχώτα- Κυβερνήτης τῆς Πολτείας South olina κ. George Bell Timmerman ἔγραψε τὸ εἰδικὸν νομοσχέδιον ἀναγνωρίσεως τῆς Ἀνατολικῆς θοδόξου Ἐκκλησίας ὡς ἐπισή- τοιαύτης. Τὸ νομοσχέδιον τοῦ- ὑπεβλήθη παρὰ τοῦ Γερουσια- οῦ Ἐξοχ. κ. Lewis Wallace καὶ στηρίχθη καὶ ἐψηφίσθη ὑφ' ὅλων μελῶν τοῦ Νομοθετικοῦ Σώμα- ς. Ἡ προσπάθεια αὕτη ἐγένετο αγματικότης χάρις εἰς τὸ ἐνδια- ον καὶ τὸν ἔνθερμον ζῆλον τοῦ ρατικοῦ Προϊσταμένου τῆς Κοι- ητος Columbia, S. C., Αἰδεσ. Ὀ- ρου Γκουμένη, τοῦ κ. Παναγιώ- Π. Λεβέντη, υἱοῦ τοῦ ἀειμνή- ου Παρασκευᾶ Λεβέντη, τοῦ κ. ήστου Λεβέντη καὶ τῶν λοιπῶν ινοτικῶν ἡγετῶν, πρὸς τοὺς ὁποί- ς ἡ Ἐκκλησία καὶ ἡ Ὁμογένεια αι εὐγνώμονες.

ΚΑΤΗΧΗΤΙΚΟΝ ΓΡΑΦΕΙΟΝ

Ὁ Σεβ. Ἀρχιεπίσκοπος, ἀναφε- μενος εἰς τὴν διοργάνωσιν τοῦ τάρτου Κατηχητικοῦ Φροντιστη- ου εἰς τὴν Ἀκαδημίαν τοῦ Ἁγίου ασιλείου, γράφει εἰς τὴν σχετικὴν κύκλιον πρὸς τοὺς Ἱερατικοὺς οϊσταμένους καὶ τὰ Διοικητικὰ μβούλια:

«Ἡ Ἱερὰ Ἀρχιεπισκοπή, συνεχί- υσα τὰς προσπαθείας διὰ τὴν ἀρ- τέραν λειτουργίαν τοῦ θεσμοῦ ὸν Κατηχητικῶν μας Σχολείων καὶ ν ποιοτικὴν βελτίωσιν τοῦ ἔργου τῶν, διοργανώνει κατὰ τὸ προσε- ς θέρος τὸ τέταρτον κατὰ σειρὰν ρινὸν Κατηχητικὸν Φροντιστήριον ς τὴν Ἀκαδημίαν Ἁγίου Βασι- είου. Τὸ Κατηχητικὸν Φροντιστή- ον θὰ λειτουργήσῃ ἀπὸ τῆς 2ας χρι τῆς 15ης Ἰουλίου. Λεπτομε- ς πρόγραμμα τοῦ Φροντιστηρίου κ ἀνακοινωθῇ ὑμῖν προσεχῶς ὑπὸ ῦ Κατηχητικοῦ Γραφείου. Διὰ τὴν λειτουργίαν του θὰ χρησιμοποιηθοῦν, ὡς καὶ κατὰ τὸ παρελθόν, τὰ κτίρια καὶ αἱ ἐγκαταστάσεις τῆς Ἀκαδημίας Ἁγίου Βασιλείου, ἡ δὲ σχετικὴ δαπάνη θὰ καταβληθῇ ἀπὸ τὸ ταμεῖον τῆς Ἱερᾶς Ἀρχιεπισκοπῆς. Ἡ μέχρι τοῦδε πεῖρα ἔχει ἀποδείξει ὅτι τὸ ἔργον τοῦ Κατηχητικοῦ Φροντιστηρίου ὑπῆρξε πολλαπλῶς εὐεργετικὸν διὰ τὰ Κατηχητικά μας Σχολεῖα. Αἱ ἀπόφοιτοι αὐτοῦ κατηχήτριαι ἐπιστρέφουν εἰς τὰς Κοινότητάς των ὄχι μόνον πληρέστερον κατηρτισμέναι διὰ τὸ ὑψηλὸν ἔργον των, ἀλλὰ καὶ μὲ ἠὐξημένον ἐνθουσιασμὸν καὶ τονωμένην τὴν πίστιν εἰς τὴν ἀποστολήν των. Τοιουτοτρόπως ἀποβαίνουν πολύτιμοι πυρῆνες διὰ τὴν προαγωγὴν τοῦ κατηχητικοῦ ἔργου τῆς Κοινότητός των καὶ διὰ τὴν ἀνύψωσιν τῆς στάθμης τῆς κατηχητικῆς μας ἐκπαιδεύσεως γενικώτερον. Γνωρίζοντες πόσην σημασίαν ἀποδίδετε εἰς τὴν προαγωγὴν τοῦ ἔργου τοῦ Κατηχητικοῦ ὑμῶν Σχολείου, προτρεπόμεθα, ὅπως ἐνδιαφερθῆτε προσωπικῶς διὰ τὴν ἀποστολὴν μιᾶς τοὐλάχιστον ἐκ τῶν κατηχητριῶν τῆς ὑμετέρας Κοινότητος εἰς τὸ Φροντιστήριον, καὶ δὴ ἐξ ἐκείνων αἱ ὁποῖαι ἐπιδεικνύουν μεγαλύτερον ζῆλον καὶ συγκεντρώνουν τὰ ἀπαραίτητα προσόντα. Τὰ ὁδοιπορικά της ἔξοδα θὰ καταβληθοῦν ὑπὸ τῆς Κοινότητος εἰς ἔνδειξιν ἀναγνωρίσεως τῶν ἐθελοντικῶν της ὑπηρεσιῶν. Διὰ λεπτομερεῖς πληροφορίας ἐπὶ τοῦ προγράμματος τῆς λειτουργίας τοῦ Φροντιστηρίου ἀπευθυνθῆτε πρὸς τὸ ἐν τῇ Ἀκαδημίᾳ Ἁγίου Βασιλείου Κατηχητικὸν Γραφεῖον».

ΓΡΑΦΕΙΟΝ ΠΑΙΔΕΙΑΣ

—Τὸ Γραφεῖον Παιδείας καταρτίζει Μητρῶον ὅλων τῶν Διδασκάλων καὶ Διδασκαλισσῶν, οἱ ὁποῖοι ὑπηρέτησαν ἀπὸ τῆς ἱδρύσεως τοῦ Γραφείου καὶ ἐντεῦθεν. Συνεπῶς ὅλοι οἱ Διδάσκαλοι πρέπει νὰ στείλουν τὰ σχετικὰ στοιχεῖα.

—Νέοι διδάσκαλοι, ἐρχόμενοι ἐξ Ἑλλάδος, ὀφείλουν νὰ ἐγγραφοῦν εἰς τοὺς καταλόγους τοῦ Γραφείου Παιδείας καὶ νὰ προσαγάγουν τὰ σχετικὰ αὐτῶν ἔγγραφα, ἵνα τύχουν ἀναγνωρίσεως ὡς Διδάσκαλοι τῆς Ἀρχιεπισκοπῆς Ἀμερικῆς.

—Τὸ Γραφεῖον Παιδείας ἐκυκλοφόρησεν ἐγκύκλιον τοῦ Σεβασμιωτάτου Προέδρου διὰ τῆς ὁποίας προτρέπονται ἅπαντες οἱ διδάσκοντες εἰς τὰ Ἑλληνικὰ Σχολεῖα, ὅπως καταστήσουν τὸ Ἑλληνικὸν Σχολεῖον εἰς ἑκάστην Κοινότητα ζωντανὸν ὀργανισμόν. Τὰ μέσα πρὸς ἐπιτυχίαν τοῦ σκοποῦ τούτου ἀναφέρονται εἰς τὴν ἐγκύκλιον ταύτην.

—Οἱ Ἐκπαιδευτικοὶ Σύνδεσμοι τῆς Ἱερᾶς Ἀρχιεπισκοπῆς μετὰ τῶν Ἑλληνικῶν Σχολείων αὐτῆς ἤρχισαν νὰ ἀποστέλλουν τὰς ἐκθέσεις αὐτῶν εἰς τὸ Γραφεῖον Παιδείας.

—Ὁ θεσμὸς τῶν Ἐκπαιδευτικῶν Συνδέσμων ἀπεδείχθη λίαν ἐπιτυχὴς καὶ σωτήριος διὰ τὴν παρακολούθησιν τοῦ ἔργου τῶν Σχολείων καὶ ὑποβοήθησιν αὐτοῦ ὑπὸ τοῦ Γραφείου Παιδείας.

—Νέοι Ἐκπαιδευτικοὶ Σύνδεσμοι διωρίσθησαν κατὰ τὴν περίοδον ταύτην εἰς τρόπον ὥστε νὰ καλύπτεται ὑπ' αὐτῶν ὁλόκληρον τὸ δίκτυον τῶν Ἑλληνικῶν Σχολείων ἐν Ἀμερικῇ.

—Ἐντὸς τοῦ μηνὸς τούτου θὰ καταρτισθῇ πλήρως ὁ στατιστικὸς πίναξ ὅλων τῶν Ἑλληνικῶν Σχολείων τῆς Ἀρχιεπισκοπῆς Ἀμερικῆς, Ἡμερησίων καὶ Ἀπογευματινῶν, μετὰ τοῦ ἀριθμοῦ τῶν μαθητῶν καὶ μαθητριῶν, τῶν ὀνομάτων ὅλων τῶν διδασκόντων εἰς αὐτὰ καὶ πληροφοριῶν διὰ τὴν μισθοδοσίαν τῶν διδασκάλων καὶ τὴν λειτουργίαν Συλλόγων Γονέων καὶ Διδασκάλων. Ὅσα Σχολεῖα δὲν ἀπέστειλαν τὰς καταστάσεις ταύτας ἂς φροντίσουν νὰ τὰς ἀποστείλουν.

—Ὁ Σύλλογος τῶν Γονέων καὶ Διδασκάλων τῆς Κοινότητος «Τριῶν Ἱεραρχῶν» τῆς Νέας Ὑόρκης ἐπεσκέφθη τὴν Ἀρχιεπισκοπήν.

ΕΦΗΒΟΣ ΝΕΟΛΑΙΑ

Ἡ Ἔφηβος Νεολαία τῶν Κοινο-

τήτων Μείζονος Νέας Ὑόρκης εἰσέρχεται εἰς μίαν νέαν περίοδον προόδου καὶ συνεργασίας. Ὅλοι οἱ ἀρχηγοὶ τῶν Κοινοτήτων, τῇ πρωτοβουλίᾳ τοῦ Γραφείου Νεολαίας τῆς Ἱερᾶς Ἀρχιεπισκοπῆς, ἀπετέλεσαν ἰδιαιτέραν ὁμάδα μὲ ἀποκλειστικὸν σκοπὸν νὰ βοηθήσουν τὴν νέαν γενεὰν μέχρι 18 ἐτῶν ὑπὸ τὴν καθοδήγησιν τῆς Ἀρχιεπισκοπῆς καὶ μὲ ὡρισμένον πρόγραμμα δράσεως. Ἐξελέγη πρόεδρος τῆς ὁμάδος ἀρχηγῶν ἡ Δὶς Χρουσούλα Ρόμπους, ἀρχηγὸς τῆς νεολαίας «Κοιμήσεως Θεοτόκου» ἐν Μπροῦκλυν, Ν. Υ., ὡρίσθησαν δὲ ἐπιτροπαὶ διὰ τὴν τετραπλῆν δρᾶσιν τῆς νεολαίας.

Ὁδηγὸς τοῦ θρησκευτικοῦ προγράμματος ἐξελέγη ὁ Αἰδεσ. Κωνσταντῖνος Βολαΐτης τῆς Κοινότητος «Ἁγίου Νικολάου» ἐν Φλῶσινγ.

Ἦρχισε τὸ πρωτάθλημα Softball καὶ ἑτοιμάζεται γενικὴ δεξίωσις τῆς ἐφήβου νεολαίας πρὸς τιμὴν τοῦ πρωταθλητοῦ πυγμαχίας Παναγιώτου Σπανάκου εἰς τὴν αἴθουσαν τοῦ Καθεδρικοῦ Ναοῦ.

Μὲ τὴν βοήθειαν τῶν Ἱερέων, τῶν Διοικητικῶν Συμβουλίων καὶ τῶν γονέων ἡ κίνησις αὕτη θὰ ἔχῃ ἄριστα ἀποτελέσματα.

ΕΚΚΛΗΣΙΑ ΕΛΛΑΔΟΣ

Ἐκλογὴ Ἀρχιεπισκόπου Ἀθηνῶν καὶ Πάσης Ἑλλάδος

Τὴν 29ην Μαρτίου ἡ Ἱεραρχία τῆς Ἑλλάδος ἀνέδειξεν Ἀρχιεπίσκοπον Ἀθηνῶν καὶ Πάσης Ἑλλάδος τὸν 67ετῆ Μητροπολίτην Λαρίσης κ. Δωρόθεον.

Ὁ νέος Ἀρχιεπίσκοπος ἐγεννήθη εἰς Ὕδραν τὸ 1888. Τὸ κοσμικόν του ὄνομα εἶναι Δωρόθεος Κοτταρᾶς. Τὸ ἔτος 1922 ἐχειροτονήθη Μητροπολίτης Κυθήρων. Τὸ 1935 ἐξελέγη Μητροπολίτης Λαρίσης.

Ἐσπούδασε Θεολογίαν εἰς τὴν Θεολογικὴν Σχολὴν τοῦ Πανεπιστημίου Ἀθηνῶν. Ἐσπούδασεν ἐπίσης Φιλοσοφίαν εἰς τὸ Γερμανικὸν Πανεπιστήμιον τῆς Λειψίας. Ὑπῆρξεν ἐκ τῶν πλέον δραστηρίων καὶ μορφωμένων Ἱεραρχῶν τῆς Ἑλλάδος. Θεωρεῖται ὡς αὐθεντία εἰς τὰ ζητήματα τοῦ Κανονικοῦ καὶ Ἐκκλησιαστικοῦ Δικαίου. Συνέγραψε πολλὰ βιβλία καὶ ἄρθρα καὶ ἔχει νὰ ἐπιδείξῃ σοβαρὰν φιλανθρωπικὴν δρᾶσιν.

Ὁ Ἐκδημήσας πρὸς Κύριον Ἀρχιεπίσκοπος Ἀθηνῶν καὶ Πάσης Ἑλλάδος Σπυρίδων

Τὸν λαὸν τῆς Ἑλλάδος καὶ τοὺς ἁπανταχοῦ Ὀρθοδόξου Χριστιανοὺς ἐλύπησε βαθύτατα ὁ θάνατος τοῦ Ἀρχιεπισκόπου Ἀθηνῶν καὶ Πάσης Ἑλλάδος κ. Σπυρίδωνος. Ὁ θάνατος ἐπῆλθεν εἰς τὸ Νοσοκομεῖον «Εὐαγγελισμὸς» τὴν 21ην Μαρτίου, συνεπείᾳ καρδιακῆς ἀνεπαρκείας ὀφειλομένης εἰς τὸ βαθὺ γῆρας.

Ὁ ἐκδημήσας εἰς Κύριον Ἱεράρχης ὑπῆρξεν ἐκ τῶν κορυφαίων τῆς Ἑλληνικῆς Ἐκκλησίας. Ἐγεννήθη εἰς τὴν Χιλὴν τῆς Βιθυνίας τοῦ Πόντου τὸ 1874, ὅπου ἦτο ἐγκατεστημένος ὡς ἀρτοποιὸς ὁ πατήρ του. Τὸ κοσμικόν του ὄνομα ἦτο Σπυρίδων Βλάχος. Κατήγετο ἐκ τοῦ χωρίου Ρουφιᾶ τοῦ Πωγωνίου.

Ἐσπούδασεν εἰς τὴν Κωνσταντινούπολιν, εἰς τὴν Μεγάλην τοῦ Γένους Σχολήν, ἔπειτα δὲ εἰς τὴν Ἐκκλησιαστικὴν Σχολὴν τῆς Χάλκης, ἐκ τῆς ὁποίας ἀπεφοίτησε τὸ 1899, ἀριστεύσας. Ὡς καθηγητὴς καὶ ἱεροκήρυξ, τὸ πρῶτον εἰς τὸν Γαλατᾶν τῆς Κωνσταντινουπόλεως καὶ κατόπιν τὸ 1900 ὡς ἀρχιερατικὸς ἐπίτροπος εἰς τὴν Καβάλαν, διέπρεψε διὰ τὸ γλαφυρὸν τοῦ λόγου του. Ὑπηρετῶν εἰς τὴν Καβάλαν, ἀνεμίχθη εἰς τὸν ἐν ἀρχῇ τότε Μακεδονικὸν ἀγῶνα, συνεργασθεὶς μετὰ τοῦ Δραγούμη, τοῦ Κανελλοπούλου, τοῦ Μαυρουδῆ καὶ ἄλλων, κατέστη δὲ ἡ ψυχὴ καὶ ὁ ἀρχηγὸς τῆς ὀργανώσεως ἐναντίον τῆς Βουλγαρικῆς θηριωδίας. Τὸν Σεπτέμβριον τοῦ 1906, ἐξελέγη Μητροπολίτης Βελλᾶς καὶ Κονίτσης, ἔχων ἕδραν τὴν Κόνιτσαν, ἔνθα καὶ συνέχισε τὴν δρᾶσιν του ὑπὲρ τῆς Βορείου Ἠπείρου. Τὴν 25ην Μαρτίου 1907 συνεστήθη ὑπὸ τὴν αἰγίδα τοῦ Σπυρίδωνος ἡ Ἠπειρωτικὴ Ἑταιρία ἐν Ἀθήναις, ἡ ὁποία, χάρις εἰς αὐτόν, ἀνεπτύχθη εἰς πυκνότατον δίκτυον καθ' ὅλην τὴν ὑπόδουλον τότε Ἤπειρον, ὠφελήσας μεγάλως τὸν ἐν Ἠπείρῳ ἀγῶνα κατὰ τὸν Ἑλληνοτουρκικὸν πόλεμον τοῦ 1912—13, διὰ τῆς προπαρασκευαστικῆς καὶ διὰ τῆς διαρκούντως τοῦ πολέμου γενομένης συστηματικῆς ἐργασίας. Διὰ τὴν δρᾶσιν του κατὰ τὸν πόλεμον αὐτόν, συνελήφθη ὑπὸ τῶν Τούρκων, κατεδικάσθη ὑπὸ τοῦ στρατοδικείου εἰς θάνατον καὶ μόλις διεσώθη ἀπὸ τὸν ἀπαγχονισμόν, κατόπιν προσωπικοῦ μηνύματος τοῦ ἀρχιστράτηγου Κωνσταντίνου πρὸς τὸν στρατηγὸν τῆς πολιορκουμένης πόλεως Ἰωαννίνων Ἐσσὰτ Πασᾶν.

Μετὰ τὴν αἰσίαν ἔκβασιν τοῦ ἀγῶνος ἐκλήθη συνοδικὸς εἰς τὸ ἐν Κωνσταντινουπόλει Οἰκουμενικὸν Πατριαρχεῖον, ἀλλ' ἐπέστρεψεν εἰς τὴν ἕδραν του πρὸ τῆς λήξεως τῆς θητείας του διὰ νὰ λάβῃ μέρος εἰς τὸν Βορειοηπειρωτικὸν ἀγῶνα, ὅτε πρωτεστάτησεν εἰς τὴν ὀργάνωσιν ἐνόπλου ἀντιστάσεως καὶ ἔπεισε τὸν Ἐλευθέριον Βενιζέλον νὰ ἀναθέσῃ τὴν προεδρίαν τῆς Προσωρινῆς Κυβερνήσεως εἰς τὸν Ζωγράφον, τὸ Ὑπουργεῖον τῶν Ἐξωτερικῶν εἰς τὸν Ἀλέξανδρον Καραπάνον καὶ εἰς αὐτὸν τὸ Ὑπουργεῖον Ἐκκλησιαστικῶν καὶ τῆς Παιδείας. Μετὰ τὴν λῆξιν τοῦ Βορειοηπειρωτικοῦ ἐπανέρχεται ἀπὸ τὴν προσωρινὴν ἕδραν τῆς κυβερνήσεως Ἀργυροκάστρου εἰς Κόνιτσαν καὶ τὸ 1916 μετετέθη εἰς τὴν μητρόπολιν τῶν Ἰωαννίνων, τὴν ὁποίαν ἐκράτησε μέχρι τοῦ θανάτου του. Ἡ μετὰ τὸ 1919 ἐκ μέρους τῆς Ἰταλίας ἀνακίνησις τοῦ Ἀλβανικοῦ ζητήματος, ἐκ τῆς ὁποίας ἐκινδύνευσε καὶ τελικῶς ἀπωλέσθη ἡ Βόρειος Ἤπειρος, εὗρε τὸν Σπυρίδωνα εἰς τὴν πρώτην γραμμὴν ἀγωνιζόμενον καὶ σπεύδοντα εἰς τὴν Κωνσταντινούπολιν καὶ τὴν Εὐρώπην ὡς ἐκπρόσωπος τοῦ Ἠπειρωτικοῦ κόσμου. Κατὰ τὴν διάρκειαν τῆς

BOOKS AND YOU

REV. DEAN TIMOTHY ANDREWS, Editor
Librarian, Greek Theological Institute
Brookline, Mass.

ANTINE SACRED MUSIC. By
onstantine Cavarnos, Belmont,
ass. (113 Gilbert Road): Insti-
te for Byzantine and Modern
reek Studies, 1956. Paper. Pp.
. $0.60.

this brief but significant work,
onstantine Cavarnos, professor of
ophy at the Greek Orthodox
ogical School in Brookline,
, and formerly assistant profes-
philosophy at the University of
Carolina (Chapel Hill), brings
attention of the general reader
ll as to the scholar the nature,
se, and execution of Byzantine
l music. In his preface, Dr. Ca-
s tells us that "The aim of this
treatise is to give a simple and
account of the essential char-
stics of Byzantine sacred music,
urpose which this music is in-
d to serve, the spiritual and other
tions requisite for rendering it
rly, and the spiritual and other
fications of Orthodox ecclesiasti-
anters."

the course of his investigation
exposition, Dr. Cavarnos draws
the New Testament, the writings
e Eastern Church Fathers, the
ns of the Ecumenical Synods, the
s of reputable modern historians
students of Byzantine music, as
as from his own investigations
and experiences with the churches and monasteries of Greece.

The main part of this treatise is divided into four parts, the first of which deals with the essential characteristics of Byzantine sacred music about which Dr. Cavarnos says that it is simple and free from unnecessary complexity, pure and free from everything sensual, ostentatious, insincere, and possessed of unsurpassed power and spirituality. "As regards its outer form or technical aspect, it is characterized by the fact that it is entirely vocal, not making use of any instruments, and monophonic, that is, employing melodies in one vocal part only." (p. 9)

The second part of this work (pp. 9-15) deals with the aim or purpose of Byzantine music which Professor Cavarnos tells us is ". . . in the first place, a means of worship and veneration, and in the second place, a means of self-perfection, of eliciting and cultivating man's higher thoughts and feelings and of opposing and eliminating his lower, undesirable ones." (p. 10)

The third portion (pp. 13-22) is concerned with the manner in which Byzantine music is executed: "It must, in the first place, be chanted in a state of *attention* or *inner wakefulness,* with *fear of God, devoutness, contrition, humility.*" (p. 15) The wholly vocal character of Byzantine music is particularly stressed. It is emphatically and clearly pointed out that musical instruments were excluded by Byzantine ecclesiastical authorities as well as polyphony or heterophony. Byzantine music, Dr. Cavarnos is very careful to point out, is monophonic or homophonic.

The fourth section of this succinct but important work has to do with the qualifications required of a Byzantine cantor of whom a stricter manner of life is required than of an ordinary layman. (p. 22)

Byzantine Sacred Music also contains an excerpt from a composition by Petros the Peloponnesian, two pages of select statements of the Eastern Church Fathers on psalmody, notes, and an index of proper names.

I have noted one typographical error on page 20. For "implimentation" read "implementation."

Byzantine Sacred Music is clearly and concisely written. It should prove to be a valuable introductory handbook to those who are interested in a general introduction to Byzantine music as well as a starting point for those interested in further study of Byzantine music. In the latter respect, Dr. Cavarnos' notes form a useful reference to literary sources for Byzantine music.

JOHN E. REXINE
Brandeis University

χῆς οἱ Γερμανοὶ ἔθεσαν τὸν
δίδωνα ὑπὸ περιορισμόν, ἀπηλ-
η δὲ κατόπιν ἐπεμβάσεως τοῦ
'Αρχιεπισκόπου Δαμασκηνοῦ.
ποθανὼν 'Αρχιεπίσκοπος ἀνῆλ-
εἰς τὴν ἀρχιεπισκοπικὴν ἕδραν
νῶν τὴν 14ην 'Ιουνίου 1949.
Μητροπολίτης 'Ιωαννίνων, ἵ-
ε τὴν 'Ιερατικὴν Σχολὴν Βελ-
τὰ «'Ηπειρωτικὰ Χρονικά», τὴν
σιμαίαν Βιβλιοθήκην 'Ιωαννί-
, καὶ ἀξιοποίησε τὰ πλούσια
οδοτήματα τῶν 'Ηπειρωτῶν ἐ-
ῶν εὐεργετῶν πρὸς ἵδρυσιν,
ήρησιν καὶ ἀνάπτυξιν εὐαγῶν
μάτων. Ἡ δρᾶσις του ἐν 'Ηπεί-
ὑπῆρξε τὸ φωτεινότερον σημεῖ-
ῆς σταδιοδρομίας του καὶ τῆς
νιστικῆς ἰδιοσυγκρασίας του.

JUVENILE DELINQUENCY

(Continued from page 87)

mouth of truth, justice, and all that was good — today he is cursed as the personification of evil. Why all these daring revelations? Because Stalin was the chief exponent of atheism; because the fundamental principle of his materialistic teaching was the utter disregard of religion. The result of his reign over Russia and her satellites was to create a world of delinquency, a world in which crime was a matter of course, applied to everyone who was reluctant to recognize the authority of the chief criminal of the Communistic regime.

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May the Almighty and Everlasting God bestow His Blessing through the Holy Spirit upon all who are working on this Committee on Juvenile Delinquency.

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